

MISS  
TO  
His Majesty of Great Britain  
KING JAMES  
Written divers years since,  
BY  
DOCTOR CARRIER.

Containing the Motives of his Conversion to {Catholick Religion.

With a notable Fore-sight of the present Distempers both in the Church and State of His Majesty's Dominions: And his Advice for the Prevention therewof.

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*Erectavis cor meum verbum bonum ; dico ego opera mea Regi. Psal. 44*

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*The Last Edition Corrected*

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Writings of the Royal Engineers

BY

DOCTOR CRAVEN

Containing the Minutes of the Con  
vention of the Royal Engineers

With a Description of the Pro  
ceedings of the Convention

and the Proceedings of the Royal  
Engineers in the Field

Also the Minutes of the Royal  
Engineers in the Field

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# To the Reader of what Reformation soever in matters of Religion.

*L*ighting casually of late on the ensuing Letter, written above thirty Years ago by one of the most learned of his time among English Divines, Doctor Cartier, Chaplain to King James, and sent to His Majesty by him, as a *Justification* of his then deserting the Protestant Cause, and Conversion to the Catholick Church, as a submissive testimony of his Loyalty to his Sovereign, and as a faithful Servants Advice to his Royal Master; for his future safety both in this and the World to come. I could not but sigh with a groaning Utinam, that the King had entertain'd his suggestion with a more yielding regard. Had he been so happy, I dare boldly pronounce the temporal State of his left Kingdom, (to say nothing of the other world) and posterity had not been so deplorable, as now with mournful Consequences we are forced to behold it.

Dr. Cartier (being a Man born and bred from his Infancy in the Protestant Profession, orderly promoted to his academical degree, and above others indeed to his Prince for his greater Proficiency in the Literature and Principles of the English Church i. In the Grounds of Luther or Calvin, or both with others of the late Reformers of the old Christian World) foresaw to what tragical Conclusion their premises did dispose, and what Consequences

would be connaturally hatched out of their Eggs, when time served so fit long upon them: He fore-saw they would certainly prove destructive to Church and State, where-ever they found good Acceptation. Nor can I say the Doctor was a Prophet by that foresight more than he who seeing the Heavens overcast with Clouds, Prognosticates a Tempest, or he who seeing Gunpowder enough laid under the Corner stones of a Building, and the Match fired, foretells a quick subversion of that Fabrick. A Man becomes not a Prophet by such a Prediction, but contrarily he is to be esteemed short-sighted, and of little consideration that sees not those necessary Effects, if he sees the Cause.

Take first for example sake, those Doctrines of your first General in the late Reformation, Luther in his Comments upon St. Paul to the Galat. in his Books, de libertate Christiana, and de seculari potestate, That Christians are not tied to the observance of the Decalogue, but freed by Faith from all Laws. That among Christians there must be no Superiority. That there is no hope of Salvation or safety, as long as the Common-wealth is governed by humane or civil Laws. That God is to be Prayed unto, that Magistrates be not obeyed by their Subjects. These Doctrines are impugned and execrated by all Catholicks, as their Books do every where testify: but take them, I say, and digest them once for Truths, and then tell me what Sequels will naturally follow, or rather what will not follow? Tell me if you can, to what end Ecclesiastical or Civil Laws are enacted? what Obedience can Princes or Magistrates of either sort expect from those they count their Subjects? who secure to his own Possessions? what curb for Vice? To those

those Points of Refuting Doctrine, add his scornful fancy. Graulis of temporal Princes in the cited Book, de Seculari Potestate. Scire debetis quod ab initio Mundi rara admodum avis est princeps prudens; adhuc multo rarer Princeps probus: sunt communiter maxime fatui, ac pessimi nebulones super terram, sunt Lictores & sacrifices Dei. It is a thing that all ought to take notice of, that from the beginning of the World, a prudent Prince hath been a very rare Bird, and much rarer a Prince morally Honest: If they are most commonly the veriest Fools and greatest Knaves on Earth, they are the Catchpoles and Hangmen of God. Whether this Proceeding as Doctrine from the Mouth and Pen of one reputed a reforming Saint, be not apt to breed disrespect of Princes in their Subjects, and to stir these to disobedience, Contempt, and Rebellion against them, I appeal to others Judgment?

Add again his Spirited Encouragements against Bishops in his Bulla contra ordinem Ecclesiasticum. Quicunque opem ferunt (sicut he) corpus, bona & famam in hoc impendunt, ut Episcopatus Devastentur, &c. And again, Evangelium quo- cunque venit, aportet ut tumultuetur; nisi id fa- ciat, non est verum. Whosoever afford their affi- fiance, and employ their Strength, Goods, and Cred- it, to waste and destroy Bishopricks, and to root out Episcopal Government, they are the beloved Children of God, and true Christians, obedient to God, and resisting the Ordinances of the Devil: and on the contrary side, whosoever maintain Episcopal Government, and obey it, they are the Ministers of Satan, whereforever the Gospel comes it must breed Tumults, unless it do so, it is a sign it is not the right or true. More might be added.

part of his book *Contra Regem Anglie*, of his illusing foul Language against Princely Church and Bishop-ships, but what I have already predicted, is sufficient to demonstrate that any conversant with this School may quickly discover him a zealous destructive of all order in Church and State. But before I go any farther, I cannot but wonder, that the pretended Bishops in England did not see, themselves that Prelates, the mean destroyers of their own Government, (part Deputies and Chapmen's body) and consequently of their Church, whilst they lived so strongly with Luther, and magnified his Reformation, which it doth well to do; as ipso, as you may read in his words, utterly to abolish Episcopacy, and to cut their own Throats. O Insensati! O senseless and unwise Men! Is what bewitched you into so blind a Simplicity, as now to see so palpable an Error and Contradiction in your Practice.

SIXTY EIGHT

Secondly, take this Dogmatical Point of your other grand Reformer Calvin (all Catholics do claim against it, as most execrable Blasphemy) touch'd by D. Cartier in his Letter, That God predestinates to evil; That he is the Author, Wieldy and Promoter of what Men call Evil, as well as of those they call good Actions, And then tell me what rational Check you can find against any Crime, howso enormous soever? be it Treason or Rebellion against Church or Prince, with the slaughter of both; be it Blasphemy against God, or suicide to self; as far as humane Malice can reach towards his kind; not the Perpetrator a ready Protection to justify his Fault? God predestinated him unto it, God would have it so, who must not obey God? or who may lawfully resist his decrees? Tell me again to what Church or Prince, or private Person can pronize himself Security.

rity; whilst every Villain hath that Principle to sanctify his attempt against them? These and the like Doctrines, dispersed up and down in the written Works of the late Reformation, obvious to be met withal both in the Authors themselves, and in others that write of them, did Dr. Carrier ponder, and in them saw clearly the Effects, that by an unavoidable Consequence (as long as the Causes were kept in their Vigour) were to flow out of them in and before-wearied overthrow of Church and State. Nor did he see those Effects only in their Cause, but really extant in themselves; he saw the Germans, till then commended for Loyal to their Prince, and Obedient to their Spiritual Pastors, presently upon Luthers firing and Blowing the Coats with a pretence of Reformation, divided among themselves, in open Rebellion against their Liege Emperor, Charles the Fifth, without regard to Ecclesiastical Superiorities. He saw their Churches wasted and prophaned, and Mens manners in a Moment altered into worse, he saw the Genevan Troubles against their true Prince and Bishop, their Reformer Calvin (that so he might be more absolutely independent of all, and chief over all) being the Leader of any. Nor can I think him ignorant of the Council held at Genova, in the Year 1560. for the Murthering of the King and Queen of France, the Queen Mother with the Royal Issue, the Catholick Peers and Magistrates of the Kingdom, the two great Reformers, Calvin and Beza, being Authors and Principals in the Conspiracy, as Bolicus in the Life of Calvin makes appear out of a Letter of the said Calvin to his trusty Friend Viretus; he saw the ruinous devastations that fell upon the flourishing Kingdom of France from the same fiery Spirit of

Reformation, which Herod-like was most malicious against the venerable Antiquities of the Nation. He saw again (to omit others) the Rebellion of the Scots against their Sovereign Queen Mary, our present King's Grandmother, who afterwards by the Arm and Ax of the Old Cause, was beheaded at Fotheringham Castle in England, the Common Hangman of London, by publick Authority (O Eternal Shame to the English and Scotch Nation!) imbruting his Hands in her Royal Bloods. And observing how Hand in Hand real Destruction, Rebellion, with their Issues, out-rages, and their Sister Presence of Reformation traversed other Countries; he saw that one could not long stand parted from the other throughout King James his Dominions, so gave him a Seasonable warning of it; and as a provident Noe, shewed His Majesty a safe Ark to prevent the Deluge if he pleased. But to the present Woe of his Posterity, and their loyal Subjects, through ill private Choice, or Counsel from others, he neglected the wholesome advice of his knowing and faithful Servant the Doctor.

Now though the publishing of this Epistolar Treatise comes too late for the Effect first intended to King James, yet seeing the old Principles still standing, and the Authority of their Founders still maintained by the Reformed Church of England: And again, seeing our Kingdom in Blood from Sea to Sea, with Wounds inflicted, doubled, and redoubled by them, (though few reflecting whence the Blows do Originally proceed. ( I thought it no ill Office of a Patriot (though new in a kind of Exile) to endeavour a Stop to my Countries Evill, as far forth as the reading of a Sheet or two of Printed Paper might contribute therunto, by presenting all whom

whom it may concern (and whom dab it not con-  
cern,) with a fresh View of D. Carier's Advice.  
The old Proverb (out of the Prophet Isa. Chap. 28.  
v. 12.) is, Vexatio dat Intellectum; Vexation gives  
Understanding; It sometimes cures Madmen, and  
brings them to themselves again. Perhaps the  
smart of so many Blows may make Men reflect  
whence they have good, and bad derived unto them,  
and render them more capable to regard the Do-  
ctors remedy, when whilst they were blinded with  
falseness, ease and Prosperity; his remedy in a word  
is an obedient Return of all unto that Church,  
whence those Reformers Rebelliously apostatized; the  
Charge of which Church is to execrate to the Pit of  
Hell the Blasphemies and Seditious Principles of Lu-  
ther and Calvin, to reduce all to a sound saving Be-  
lief, with a good Conscience, to order all into their due  
Postures of Obedience to Temporal and Spiritual  
Superiors; and in a Word, not to live prophanely, as  
Men destitute of the Knowledge of the true God;  
nor thirsting for one anothers Blood, nor invading one a-  
nothers Rights, as Wolves and Tygers: but as the  
Apostle saith, (Tit. chap. 2. verse 12.) sobrie, &  
juste, & pie, Soberly for our Selves, justly towards  
our neighbour, and pionfly to God, or as the true Pat-  
tern of all Justice Christ Jesus hath taught us, redden-  
tes quæ sunt Cæsaris, Cæsari, & quæ sunt Dei, Deo.  
By this you have one reason why D. Carier's Letter  
is republished.

Another reason is to shew the World that the late  
Conversion of D. Tho. Vane, late Chaplain to the  
Kings Majesty that now is, and of Dean Cressey,  
(so much talked of in England; and the more by  
Reason of their Learned Books, Printed to satisfy  
all why they became Roman Catholicks) and of

many

many other prime Wits of our Universities some where of one beforefor particularly mentioned) who have lately renounced the same Party, wretchedly forsaking their former Tenets in Religion; nor for temporal Gain, (as all Men know) unless it be of Poverty and Persecution, it was a thing new, Strange, or to be wondered at.

When Dr. Carter listed himself into the Militia of the Roman Church, (choosing rather as Moses did in Exodus to be afflicted with the true Israelites than prosper among the Egyptians; and to be according to the Psalmists Dialect, an object in the House of God, rather than inhabit the Tabernacles of Sinners) there were many Circumstances that might make some inconsiderate People to wonder at it.

The Church then called Protestant, whereof it seems he counted himself a Member, was at that time most flourishing in England: they had a visible supremest Head of above forty Years standing without Interruption, after the Title was first taken by Henry the Eighth, to legitimate his Marriage with Ann Bolen, whilst his first Wife lived, it ceased during the Reign of his Daugther Qu. Mary, and so was interrupted, in whom by Oath they acknowledged the supremest Power in all things under Heaven. They gloried in their Prelates and Bishops, not found in any reformed Churches out of their Kings Dominions; they had some colourable Pretext to a Succession of Ministerial Ordinations and Missions from the Apostles and Christ. They thought they had their Church well and properly marked by thirtynine Articles. They boasted of a Liturgy consecrated with the Blood of Martyrs, more compleat for all uses, and satisfactory to the People, then any

any of the neighbouring Reformationes ~~were~~. They had differences of Days, some they Holde others fested; they used some solemnities in the ministracion of their two Sacraments. They had decencies in their Burials. They had several practices outwardly Religious: and in brief they had so many Reliques of the old Christianity of their Country, as they did manifestly distinguish them from Jews, Turks, and other more profane People. All which as they were plausible stayes to withhold Men in the Protestant Religion, induceth to think on any other, especially if they were born and bred in Protestantcy; so made the any Man's Conversion to Catholick Religion in those days, more remarkable, more wonderfull, and more subject to the Question, What moved him to forsake the Protestants? Witnes, Dr. Carier's Favour with his Prince together with his great Learning, and good Parts, making him capable of the chiefe spiritual Dignities and Promotions in the Kingdom, might well move many to take notice of his Conversion, and wonder he should change both his present Possessions, and pregnant hopes of more, for the poor contemptible being of an exiled Papist, perhaps scanty necessarie to live and breake.

But now to use the Prophet Jeremy's Words, in his Threnes (c. 4. v. 1. cap. 2. v. 2. though in a different Sence) *Obscuratum est aurum; mutatus est color optimus dispersi sunt lapides Sanctuarii in capite omnia platearum:* what seemed Gold among the Protestants, is now altogether darkned, and cast off as dross, the most specious of their fair Colours is faded, (an Argument it was of no long-lasting Complexion) the seeming Corner-Stones of their seeming Sanctuary are dispersed in the Head

head of all the Streets. The sworn supream Head of their Church; though gray, aged, and well deserued of them, is made his Kasels Subject, their Ward, their Captive, scarce allowed to keep his own Head on his Shoulders ; and whilst it is so, is little less than basely foot-ball'd by the Miscreants of his own Subjects.

Their Bishops once the corner-stones of the English Sanctuary, or Reformation, are even levelled to the flock by their own Disciplinized Sheep, yea, I may say, facti sunt opprobrium vicinis, subsannatio & illusio his qui in circuitu sunt ; They are truly become a reproach to their Neighbours, a scorn and Mock to all about them, The Reformation now thought best for England, can subsist (they say) as well without Bishops as their neighbour Churches. Their old Ordination of Ministers, (and as old as it is, only invented in King Edward the Sixth's Days) is already laid to the Wall, this present Parliament hath found a newer way to supply the Bishops Office ; there is no pretence to Mission, derived by any Order from the Apostles, all claim an equal Right to the Pulpit, Tinkers, Weavers, Taylors, Fiddlers, Soldiers ; nor do any fail of Novell-Hunting Auditors, some of the old Protestant Preachers, silent by the Parliament, others fallen to Silence of themselves, as not knowing what to Preach to day, for fear they be driven to contradict it in the next Sermon, or to fight for their Pulpits ; others Preach according to the Times, though against their own Consciences, to save their Livings. And good God, what Nonsense, Ignorances, Seditions and Rebellions Doctrines, yea, Blasphemies do the Tubs and Pulpits ring with, whilst they are knocked and belaboured by those

those new Mountebank Preachers or Prayers, who decry and contemn the Lords Prayer, the Apostles Creed, and ten Commandments, as Rags and Reliques of Popery and Superstition.

Their Liturgy (which began in the Nonage-Reign of Edward the Sixth, and after some Years Interruption, got stronger footing by an Act of Parliament in Queen Elizabeth's Days, and so was become almost of fourscore years Prescription, half as old as one of our Grandfathers) is decryed, antiquated by the present Parliament, contemned by the People, and succeeded by a new thing, called a Directory, of four or five Years unquiet standing, which begins already to lose Credit with its first Acceptors, though as yet the stronger Faction (not without frequent scuffles and Bloodshed) keeps it per Force in many Churches; and what is kept in per force, is neither likely to breed Devotion, unless it be of the new Garb, nor to be of long Durance, if the old Proverb fail not, *Nihil violentum diuturnum*.

Their former Mark of thirty nine Articles is little regarded, if not quite out of date: Yet, which is worse, the Apostles Creed, the perpetual mark or Symbol of a Christian is questioned, and hath stood these six or seven Years subjected to the Disquisition of the Parliaments Subpedanean Divines, without Determination as yet, whether it be to be imbraced all and intirely for Truth, or only part.

Concerning the Solemnities of their Sacraments, I need not tell you into what omission and Confusion they are fallen about their Lords Supper, some Churches having had no Communion at all these six or seven Years: some using it after the old Faction, others after the new: Some receive it kneeling

King, some Bantling, some Siring, most of the new-made Ministers (some of the old did, others deplor'd it) claiming more Decorous Confession, than the Layicks of the Parliament can give them, which they know to be no more than the Bakers what sell them Bread can tell with it.

As for their Sacrament of Baptism, besides their novelty in the Manner and Circumstances, it is certain they are defective in some places, even in the essentials I mean in the words of Institution, and application of water, some saying (instead of I baptize thee in the Name of the Father, &c.) We take thee into the Congregation of the Faithful. Whether all apply the Water either at all, or negligly, is more than my distance out of the Country permits me to learn; but not more than I have reason to doubt of: And where any of the essentials are wanting, there can certainly the Child is not Baptized, but left as it was born a Child, of Perdition by the State of Original Sin.

The Burials now among the Reformed in England, are in a manner propane, in many places, the Dead being thrown into the ground like Dogs, and not a word said; nor have they willingly made differences of Days, by Holy or fast, in memory of Christian Mysteries, than Turks and Infidels: nor finally is there any thing almost out of the Catholicks bands left in the Country that can persuade a travelling Stranger to think England so reather Christian than Turkish, excepting the outward shape of Churches, which if the usages to alter them be not a Remora, may be also reform'd ere long.

To these Metamorphosies or Changes of late invasions into the present of a little fresher Cain,

add

add the confounded Chaos we see now in matters of Religion throughout the Kingdom. God Almighty permitting the Monster of Reformation to reveal its own Turpitude, and to betray it self by its cloven Feet of Sects and Divisions, to be what indeed it is, that Men might more easily discern it, to beat it down and detest it.

Luther himself at the first, and afterwards his Followers of whatsoever Reformation, were mightily tormented with those Questions of the Catholics, Where the Church afterwards called the Lutheran, or Reformed, was in the Year of Christ, 1512? (When Luther was an Augustine Friar in his Monastery, a Catholick in Communion with the Pope of Rome). Who was then a Protestant? In what Country did he live? What was his Name; The Question is not, Who was then a Protestant in Name? without asking them, we know by Histories, that the Lutherans had the Name of Protestants some Years after the Reformation begun, from their Covenants and Protests first made at Spire, and afterwards at Smalcald in Germany, when finding their Party growing Strong, they began to take Head against their Catholick Sovereign Charles the Fifth. Nor was the Question, who was then (before Luther's forsaking his Cloister and former Religion) opposite to the Church of Rome, or of a different Belief from hers? This Question had been easily answered by naming the Hussits, Wicklefians Berengarians, Arians, and others, which for particular Points of Doctrine, were as different from Luther, as he from the Catholick; but the meaning of the Questi-

on was, and still is, who did then believe all those points of Faith, and only those which Luther, or any other after Reformer did afterwards believe, and wherein they differed from the belief of Catholicks, which they pretended to reform? This hath been from the beginning, and still is a tormenting Question to all of the Reformed Churches, and though daily asked by Catholicks, Writers, and Discoursers, yet to this day could never be answered, with any Satisfaction or Probability worthy a Scholars Pen.

If now in November, 1648. I should ask who is a Protestant in England? i.e. one holding all those Points of Faith, and Nonly those, & what other Definition of a Protestant to give I know not, but desire the learned Protestants to agree in it, and to set it down, that he who desires to be one of their number, may know what he desires, (which Luther the supposed Grandfather of Protestantcy, and Enemy to Catholicks, professed to believe) perhaps it would prove as troublesome, or unsatisfactory a Quare as the former? Yet, If I should ask what three or four Scholars (speaking of those that are come to some Eminency in Learning, and to have some Conceit of themselves for it) are to be found in the Kingdom justly agreeing in all matters of Faith? Yes, to come closer to the Purpose, if the Question were, what one Man (setting the Catholicks aside) is there to be found of the same Opinion now in matters of Faith, that he was of, on the second of November, 1640? (the day before the present Parliament began) perhaps it would put you to a long Search, before you met a sure satisfactory answer.

Lest

Lost you should think I speak too much at random, consider I beseech you, how frequently you meet with Men, seriously and deliberately saying, Fox on it, rather than hazard my Life, Liberty, or Fortunes, I'll be of any Profession, I'll keep my Conscience to myself, but I'll never lose my Land for want of outward Compliance, or conformity with the prevailing Multitude: And really their Practice both in Religion and Loyalty is squared by that Dictamen; Of what Religion I pray you do you count these? Are they Protestants? Weighing them in the true Scale of the Sanctuary, I take them to be Nullifidians, indifferent, for Christianity, or the Turkish Turbant, in Evident State of Damnation for their Souls; and that Tyre and Sidon may escape with a more remiss Damnation in the Day of Judgment than they, Mat. th. 11. v. 22. Consider secondly, the multitudes of Sects lately sprung up in the Kingdom: What Divisions, and Subdivisions are there known to be of the old Anabaptists; besides the two main Factions of Presbyterians and Independants, new things and Names, that have almost quite abolished their Protestant Progenitor; their Zeal and Number ebbing and flowing by success of the Sword. Some you know, are fervent Zealots of the Scottish Reformation; others detest it as Pestiferous and Heretical: Some retain the old denomination of Protestants, yet have much of the new Model: Some hold Episcopacy essential to the true Protestant Church; others deny it, holding Bishops altogether unnecessary to the Reformed Churches; and Demonstrating it by the not being, and non-use of them, in any Reformation, even from the beginning, out of the King of Englands

lands Dominions. Some again, as you know, either of Curiosity, or to prevent Penalties, frequent the Parish Churches on Sundays; and on other days frequent Conventicles of another Communion, utterly detesting that of the Parish-Church, as Superstitious or Heretical; and so on the Week Days outwardly disavow the Profession, they avowed on the Sunday. Consider thirdly, the little regard that is now given to the 39 Articles, heretofore the distinctive Deference of the old English Protestant. And fourthly the questioning of the Apostles Creed, which implies a doubt of its Truth, at least in some Points. Before this Parliament it was every where used throughout the Kingdom, as an outward Profession of every ones Belief. Now it is questioned, and consequently doubted of, by the Representative Body of the whole Kingdom, and their Synodical Divines; Add to this, the old true saying, Dubius in fide, infidelis est, he that doubts in matters of Faith is no right Believer, and then draw you the Consequence; Put all together, and you will see, that the questions I made you, are not so easily answerable, as perhaps you thought at the first.

St. Augustine (lib. de. heres.) numbereth nineteen several Heresies (so many Reformations were they) sprung up betwixt Christs time and his, i. in about four Centuries. So many more rose betwixt Saint Augustine's Days, and Luther's i. 180. Heresies in 1500 Years according to the Observation of others. Betwixt Luther's Apostacy from St. Austin's Rule, and defection from the Catholick Church in the Year 1517. and the Year 1595. (which is but the

the interval of 78) modern Authors, Staphilus, Ho-  
sius, Prateolus, and others do reckon 270 new  
Sects, all Reformations, of what was some Days, or  
Hours before. But if any Man would number all the  
Reformations, or Sects that these last eight Years  
have hatched in England, perhaps the problest Rule of  
his Arithmetick would be quot capita, tot senten-  
tiae, as many opinions in matters of Religion, as  
Heads of Men; no common Name being to be found,  
fit to comprehend our Sectaries, but that of a Swift,  
one that follows his own Dreams or Fancy in choice of  
Scripture, in the Interpretation of it, and in eve-  
ry particular concerning Religion, without Profession  
of agreement or Communion, which any follow, unless  
it be the Communion of Non-agreement: The Scrofa  
Alba of Reformation hath been so fertile these later  
days, that to use Stanislaus Roscius his Words (Lib.  
de Atheismis) Errans nescit quid velit, nec quid  
nolit. The erring Reformer doth neither know  
what he would, nor what he would not: let it be  
but new, it sufficeth.

St. Hilary (lib. ad Constantium & Constantem  
Imperat.) objected as a great absurdity against  
the Arians, that they had annuas, & menstru-  
as fides, that they changed their Faith once a  
Year, yea once a Month; an Evident Argument of  
their Falshood. If you will take the Testimony of  
twice two or three, and compare the weekly Ser-  
mons together, you may perhaps find some of  
your English Reforming Doctrines, brought to old  
Age and Funerals, in less than a Month. An  
Evident Demonstration, that Reformation of Faith,  
is not a City built on a Mountain, (Matth. 5. 14)

*nor a Wife Mans House seated on a Rock, (Matth. 7. 24. But a Wall raised and dawbed without Tempering, (Ezech. 13. 11.) or a Fools Cottage erected upon Sands.*

*Quæ pendulum soluta.  
Pondus ferre recusat.*

*In Heresies, unstable Ground  
No settled Footing can be found.*

And how real that of St. Athanasius *against the Arrian Hereticks* (Epist. de Nicæna Synodo) agrees unto all the Reformers of the later days, I submit even to their Censures : *Nunquam unam, &c.* They never stand to one and the same Opinion, but run from one to another ; now praising, now dispraising the same ; now condemning what they approved a little before, a true Character of Hereticks, and mark of Falshood.

Things then being fallen to this unconcealable Confusion in England, without likelihood of Stop, as long as the Principles of the prime Reformers stand still in Vogue ; can any Man wonder at the Conversion to Catholick Religion, either of the Men hereafter Specified, or any others ? for my own part, I cannot but wonder, that any Man acknowledging the Soul Immortal, and that either Hell or Heaven must be her Eternal Domicil after this Life ; and withal, acknowledging that a false Religion cannot be the way towards Beatitude ; should expell a second Call, for his deserting

ing that of whose falsehood in it self, Damnableness to Man's Soul, and inconsistency with an ordered Church, or State, be hath so many and so pregnant Demonstrations, as it were to the Eye.

The old Proverb of the Hebrews is, Veritatem, stabiles ; mendacium, debiles habere pedes : That Truth hath strong, stedfast, sure footing ; but a Lye, only weak, unsteadfast, tottering Foundations : Whence the first is of a permanent perpetual Durance ; the other easily supplanted and overthrown. Were any of the Reformatiōns that are so yearly, monthly, if not ofter Forged, true ; it would stand the same in it self, firm and constant, scorning Chop and Change : But seeing there is none that doth not lose Ground upon the first Approach of a new Spirit, none that suffers not in her Reputation, by the Crevis of every gifted Preacher of the new Model, (you know how frequently new Spirits and new Gifts are pretended) certainly by the Hebrews Adage, all Reformatiōns are to be esteemed as weak grounded Lyes.

Nihil quod non manet in seipso, verum est : omne quippe quod alteratur, falsitas est, non manens in seipso. Nothing can be true, (saith that rare Prodigy of Nature, Trismegistus) that doth not abide the same constant in it self: every thing subject to alteration, is false : That your Reformatiōns in England are Subject to alterations, I need not tell you unless you be Blind, that therefore they must of Necessity be false, you may take as a sure Truth, from the Pen of Trismegistus.

If according to the Wiseman in his Proverbs, the later ends of some Ways, which seem to a Man, just and upright, so outwardly masked with Morality of Life, and good Neighbourhood, as hardly Discernible, (especially by the unwary Vulgar) from Ways really sure and good, do yet lead to Death; How sure of Eternal Death and Damnation must be he, who runs the ways of the present Reformation; which are so far from seeming just by any obducted disguise, that every Man (even the greatest sticklers stick not to confess it now and then among their Friends) sees them plainly full of Injustice, Impiety, Oppressions, Rebellions against all sorts of humane Superiors, and Blasphemies against God himself? Certainly it is more than high time for all Men to abhor the Sodom and Gomorrha of Reformation in Faith, with the Inundation of Vice, and corrupted Manners it hath brought with it into the World.

U. B. 328

That you may yet farther penetrate the Malignity of the Confusion you are fallen into, (another Argument that Reformation in Faith is of the Serpent Hydra's Nature,) take this Corollary or Addition to what is said already : That it must be endless in Church and State, and altogether remediless, as long as the old laid Principles of Reformation, derived from Luther and Calvin, stand uncontrolled : There being now no way left to withstand the Reforming Decrees of the present Parliament, (from which is issued the main of your late alterations,) or Condemn what most Men now judge to be amiss, without Condemnation of what you have been approving and abetting ever since your first revolt

volt from the Pope and Roman Church. For a clearer Explication of my Mind, give me leave I pray, with your Patience, to propose you some Questions.

Sic volo; sic jubeo; sit pro ratione voluntas.

I so will have it; so command;  
My will must for a reason stand.

When others failed, this was one of Luther's Laws, to set forward his fanatical Reformation against the Pope, and Catholick Church. Why may not the Parliament, the Representative Body of a Kingdom, use it with more authority than Luther, one single private man? If you allow the Parliament, the use of such a legislative Power; you must not condemn the sequels that do naturally flow out of it: you must submit to all their Orders and Ordinances, how irrational soever they seem to private persons. If you condemn it in the Parliament, (look well to it) through their sides, you condemn it a fortiori in Luther, and so you crack the fate and credit of your grand Reformer, who so insultingly used it, and whom you have been so long upholding for a Saint.

But to insist no longer on that extravagant principle. The specious pretence of Reformation will so justifie the present Parliaments actions (seem they never so new or paradoxical) that you shall hardly question them, without subversion of the whole

whole Fabrick of your late Reformation. For example, tell me why may not this present Parliament cashier the Ordination of Ministers, invented only in Edward the sixths days ; as well as those of his time, cashiered the manner of Ordination, they then found in being and vigour, without any known beginning of it since the Apostles ? Why may not this Parliament degrade the now pretended Bishops, made only according to that new Model , and only authorized by Parliament ? why not devest them of their Peerage, cast them out of their government, and level them to the rank of ordinary men ; as well as other Parliaments cast out the old Bishops, consecrated after the manner of the whole Christian World, and who were never pretended to have their spiritual authority from Parliaments, nor to be invested in their dignity by usurpation of any other mans right ; cast them out ( I say ) of their Sees of Government , their Seats in Parliament, out of their means, and liberty, into poverty and prison ? Why not intrench on all mens proprieties, and violently despoil them of their fortunes ; as well as former times for Reformation-sake, impropriated to themselves the Church and Abby-lands from their first true owner, casting the Monks Friars and vowed Nuns a begging into the World ? D. Carier observed ( nor did he alone ) that Church and Abby-lands did seldom thrive with their new holders. If ( I tell you now ) that the present ruin of a flourishing Kingdom is but the natural off-spring of the old injurions depopulations of the Churches and Abbies, you will hardly know how to refute me.

*Why*

Why may not this present Parliament damn the Common-Prayer Book first invented in Edward the sixtis days, and afterwards confirmed by Act of Parliament in Q. Elizabeth's Raign, since the birth of many now alive, (no long prescription) as well as those of their times, damned the Mass, which was as ancient in England, and generally throughout the World, as Christianity it self? Why may not King Charles that now is, (whom I honour and love from my heart, as it is, the duty of all Subjects to do in whatsoever Country they live) overthrow the Reformation, he swore at his Coronation to maintain, as well as King Henry the eighth and Queen Elizabeth introduced their several Reformations, contrary to the old Religion which they found in the Kingdom, and swore at their Coronations, to preserve, with all her Rights, Liberties, and Privileges? would King Charles be more perjured than they, or his perjury worse than theirs? why may not this Parliament, yea particular Subjects, rebel against their Sovereign for a better Reformation; as well as the Lutherans in Germany rebelled against their Sovereign Charles the fift, to bring in their Reformation, and to abolish Popery; or (to omit others, all applauded justified and abetted by those of the reformed Churches) as the Scots rebelled for the same end, against Queen Mary, our Kings Grandmother, afterward beheaded in pursuance of the same cause? you tell me I do Camerina in move. I desist with the proposal of one only question more; when the present Agitators of Reformation have purged themselves of,

of all the pretended Religion they had eight or nine years ago, and raised their work to a higher pitch than they have yet thought on; will it not still be subject to a Babylonian confusion? Why may not the children of the present Reformers cut the throats of their fathers, and condemn them for ignorants or superstitious, and rescind all the Acts of their predecessors, for a better Reformation, according to their new spirits, as well as these present cut the throats of their forefathers, undoing at a breath what had been so long a doing in the Kingdom.

Damnosa quid non imminuit dies?  
 Ætas parentum pejor avis, tulit  
 Nos nequiores : mox-datura  
 Progeniem vitiosiorem.

Joel ch. 1.

Where Grandfires Erukes are ; their issue may  
 Wild Locusts prove ; next comes, in Joel's list ;  
 The Bruke ; a plague of worse, and greater sway :  
 And what comes then ? a blast, or burning mist.  
 Thus men, in tract of time, from bad do fall,  
 To what is worse ; from worse, to worst of all.

To pretend that, what the present or past Reformers did, was all done for the truth, for the glory of the Lord, for the light and liberty of the Gospel, to abolish Idolatry and Superstition : to unthrone Antichrist,

the

the whore of Babylon, the Beast of the Apocalypse, and the like ; it more than childish simplicity ; there is no Reformer so forgetful or stupid, but by his spirit pretends Scripture, the glory of the Lord, the light and liberty of the Gospel, the planting of saving truth, &c. and whosoever is opposite to his spirit, is Anti-christ, the Whore of Babylon, the Beast of the Apocalypse, and therefore must be pulled down whosoever he be. Nor can it avail at any time, to say, that hitherto the work of Reformation hath been in fieri, or in doing ; (as some say, Q. Elizabeth's broom did not sweep clean) but now is in facto esse : Now it is come to a Non plus ultra, perfected beyond all addition or alteration : this, I say, can never avail, nor stop the confusions, as long as the Reforming private Spirits, for the pretences already specified, (which will never be at an end) or the Calvinian Doctrine of Predestination says, No.

Perhaps the present pretended Bishops, and the Party suffering with them, may say, The old Re-formations against the Catholicks were good and necessary, but the means used to begin and promote them, naught, and not to be imitated : And that if there be any farther Reformation to be made, it must not be by prosecution of the old unlawful means. Their suffering by the means used for the present further Reformation, makes them condemn the old. This comes now too late, they should have condemned them long ago, before their testimony became invalidated by their private interest. Certainly Luther and the first late Reformers never acknowledged the means they used, to be naught or unlawful. And why should we think

shick the present or future Reformer will ever hold the means necessary for his ends, unlawful ? Endless then is the confusion of Church and State in England to be ; no end of sticklings and rebellions ; no end of our wounds and bloodshed ; no inheritance more intailed upon our posterity, than violation of humane and divine Laws ; nothing more certain than eternal damnation of mens souls, as long as the first Reformers principles stand in force, and their Reformations applauded.

Behold more than sufficient cause, not only, not to wonder at the late conversion of divers learned Scholars to the Roman Faith ; but to admire that more do not follow their examples. Behold more than sufficient cause, for those that pretend to any fear of God, or care of their own souls, by regard to Religion, or manners, to the spiritual or politick weal, utterly to anathematize all Reformation in Faith, with the damnable principles of the late Reformers, the scourges of all the evils our Kingdom now groans under. Consequently behold more than sufficient cause, for all to rank themselves into the number of Catholicks, who have now the same unchanged Religion they had before this present Parliament ; and then had the same they had in the Reign of K. James, Q. Elizabeth, Q. Mary, K. Edward 6. and Henry the 8. in whose days the Reformation was commenced in Germany, and through too general a looseness in manners, and, desire of sensual liberty, began to creep into England, as all Histories can evidence unto you. Nor can any desire a more pregnant testimony of our being now, and in former days of the same Faith, without variation of one tit-

ile ; than our reformed Adversaries are ready to afford us, who have for the times past, and still do persecute us, not as new Sectaries with old Laws, but with new Statutes for non-conformity to their new Reformation, and for our constancy to the profession of our forefathers : from which bad we flincht but the breadth of a nail, and taken upon us some new denomination , we had been as hard to be found out as other Sectaries, and as free from penalties as they : which forefathers of ours, living (before Luther's days) in communion with the Catholicks of France, Spain, Italy and all the Christian world, as we do now, did deliver faithfully (it stood upon their salvation so to do) unto their children (those of the rest of the Christian World did the like unto their children) that Depositum of Christianity, which they had received from their predecessors, and they from theirs, by a continued successive line of Tradition from the Apostles, and Christ ; no reforming enemy being able to shew, when the Catholick Faith now professed by us, and persecuted in us, began in the world, nor when the successive Tradition we and all Catholicks pretend unto, was interupted ; an infallible argument of our persecuted Religion being from the Apostles and Christ. More than sufficient cause, I say, for all to return to the Catholick Church, seyled by Christ the divine Architect, upon a rock never to be prevailent against by humaine or Devils powers, never subiect to fall from her self in points of faith, nor consequently to be reformed in them, from which Church your first Reformers fell. Ex nobis ex eantes (one of the marks by which we are to discern

cern Hereticks, as the Apostles teach us in their Acts, chap. 15. ver. 24.) going out from among us to gain sensual liberty to themselves, to be revenged on their superiors, or for private by-ends: troubling the world with words, subverting mens souls, without commission or mandate from any superior for their facts, or pretended Reformatiōns.

And finally, cause enough, for the world to reflect how ill advised they were in times past, and what an ill president they shewed posterity, in their former greedy acceptance of new reforming-spirits, so prejudicial to saving truth, to orderly government in Church and State, - and to particular mens properties. And withal, to take warning for the future, not to remit the work of Reformation, even in things subject thereunto; as Ceremonies, humane Practices, manners, and the like, to every giddy pretending spirit, (if you do so, you shall certainly have more holes made then mended) but to such as are lawfully ordered and commissioned for it by the visible Church, the pillar and ground of truth, that all things be done according to her prescript, honestē & secundum ordinem, 1 Cor. 14. 40.

But fearing, lest I should make this Prefatory Discourse like the Gates of the City Myndus, or like a great portal to a little house, I'll first present you with the names of some late Converts, and then detain you no longer from my promised re-impression of Doctor Carier's learned Letter to King James, which is here rendred verbatim according

ding to the Original, excepting only the addition of some few marginal Notes; I desire you to read it with attention, reflecting from those, to these times, and not permit your mind to be so prejudicate, as to give censure, before you have well pondered the matter, the scope of which (mutato tempore) is the same with this, which comes from one, who unfeignedly would have all men saved, and come to the knowledge of, and imbrace the truth.

N. STRANGE.

From Paris 1. Novemb.  
1648. stylo novo.

PSALM II.

Et nunc Reges intelligite: eruditimini qui judicatis terram. Attendite disciplinam, ne — pereatis.

The

The Names of some who  
have lately been Minis-  
ters, or University  
Men in England and  
Scotland, and are now  
converted to the Catho-  
lick Faith.

*Tho. Vane, Doctor of Divi-  
nity of Christ's College Cambridge,  
lately Chaplain Extraordinary  
to His Majesty, and Parson of  
Crayford in Kent.*

*Hugh Paulin de Cressy, of Cam-  
bridge, lately Prebend of Wind-  
for*

for it England, and Deant of Lough-  
lin in Ireland, now entred into  
the Religious Order of St. Be-  
nedict at Doway.

Hen. Ireson, or Janson of All-  
Souls Oxford, Doctor of the Ci-  
vil Law.

N. Read of New-College Ox-  
ford, Doctor of the Civil Law.

Mr. Rich. Nicholls, Bachelor  
of Divinity, of Peter-house, Cam-  
bridge.

Mr. Rich. Crashaw, Master of  
Arts of Peter-house Cambridge,  
now Secretary to a Cardinal in  
Rome, well known in England  
for his excellent and ingenious  
Poems.

Mr.

Mr. William Rowlands, Minister of St. Margaret's Westminster, Master of Arts of Exeter-College, Oxford.

Mr. Tho. Normington, Master of Arts of Pembroke-Hall, Cambridge, now in Italy, a very able Man in diuers Sciences.

Mr. Foyner, Batchelor of Arts, and Fellow of St. Mary Magdalen's College, Oxford.

Mr. Blakiston, Batchelor of Arts of Cambridge, who died last year in the English College at Rome.

Mr. Edward Barker of Caius College Cambridge, Batchelor of Arts.

Mr.

Mr. Eaton of Cambridge, now  
Priest in the English College at  
Rome.

Mr. Peter Glu, Minister of  
Balliol College in Oxford, now  
Priest.

Mr Jackson, } Ministers.  
Mr. Cooper, }

Mr. Daniel Minister, now en-  
tered into a Religious Order.

M<sup>r</sup> Banks also

Of

W<sup>m</sup>. Elphinstone of Cambusg<sup>t</sup>, now  
Bishop in Scotland. **Of Scots.**

Mr. John Chrington, a famous  
Man in his Country, late Preach-  
er of Parson in Scotland, after-  
wards eminent in Languedoc, and  
lastly Chaplain to the Marques<sup>s</sup>  
of Ormond.

Mr. Andrew Youngston late Re-  
gent of Aberdeen, now in a Col-  
lege in Spain.

Mr. William Simple, late Re-  
gent in Glasgow, now also in  
Spain.

Mr. Hugh Rosse, late Regent  
in Aberdeen, now also in Spain.

Mr. Tho. Johnston, &c.

Besides

Besides these, there are divers  
both learned and unlearned, lately  
entered into Communion with the  
Church of Rome, whose Names  
you may more easily learn, than I  
discreetly Publish. Nor do I doubt  
but one more commerced with Eng-  
land, Scotland, and Ireland,  
with other Parts of France, and  
with the Promises of the Low  
Countries might easily furnish  
you with a larger Catalogue of  
Convertites, of as good Fame  
for their Learning, and good  
Parts in our Universities, and  
in their respective Countries,  
as these I have been bold to  
~~Name~~: Their Understanding be-  
ing now better disposed to discern  
and reflect upon their former  
errours, by the palpable Confusi-

on and unconsciable effects they saw every where sprouted and sprouting out of the late Reformation begun by Luther.

Most Excellent, and renowned Sovereign,

I am not unknown to all that know me in England, that for these many years I have had my health very ill: And therefore having from time to time used all the means and medicines that England could afford; last of all by the advise of my Physicians, I have made it my bumble suit unto your Majesty, that I might travel unto the Spa for the use of those waters; purposing with my self, that if I could be well, I would go from thence to Heidelberg, and spend this winter there. But when I was gone from the Spa to Aquisgrane, and so to Colcin, I found my self rather worse, than better than I was before: And therefore I resolved with my self, that it was high time for me to settle my thoughts upon another world. And seeing I was out of hope to enjoy the health of my body, at the last to look to the health of my soul, from whence both Art and Experience teach me, that all my bodily infirmities have their beginning: For if I could by any study have proved Catholick Religion to be false, or by any means have professed it to be true in England, I doubt not but the contentment of my soul would have much helped the health of my body. But the more I studied the Scriptures and most ancient Fathers to confute it, the more I was compelled to see the truth thereof. And the more I laboured to reconcile the Religion of England thereto, i.e more I was disliked, suspected and condemned as a common enemy. And if I would have been either ignorant or silent, I might perhaps with the pleasures and commodities of my preferments,

have in time cast off the care of Religion. But seeing my study forced me to know, and my place compelled me to preach, I had no way to avoid my grief, nor any means to endure it: I have therefore apprehended the opportunity of my Licence to travel, that I may withdraw my self for a while from the sight and offence of those in England, who have Catholick Religion, and freely and fully enjoy the presence of our B. Saviour, in the Unity of his Catholick Church; wherein I will never forget at the daily Oblation of his most B. Body and Blood, to lese up my heart unto him, and to pray for the admission of your Majestie therunto. And in the mean time, I have thought it my duty to write this short Treatise with my own hand; wherein, before I publish my self to the world, I desire to shew to your Majestie these two things. 1. The means of my conversion unto Catholick Religion. 2. The hopes I have to do your Majestie no ill service therein. I humbly crave your Majesties pardon, and will rest ever,

Your Majesties faithful, and  
truly devoted Servant,

B. Carson.

Lige Decemb: 12.

1613.

Yerelye, whiche tray of ych churche as I know addic  
the said ych churche I ych churche haue abhorred ych or syol  
monies as ych churche haue had the tray of ych churche thoy  
ge abhorr ych to syng. **CHAP. I.** now comyng my selfe of  
the means of my Conversion to the Catholick  
Religion.

I Must confess, to Gods honour, and my own  
 shame, that if it had been in my power to chiose,  
 I would never have been a Catholick. I was born  
 and brought up in Schism, and was taught to abhor  
 a Papist as much as any Puritan in England doth,  
 I had ever a great desire to justifie the Religion  
 of the State, and had great hope to advance my self  
 thereby. Neither was my hope ever so great as by  
 your Majesties favour it was at the very instant of  
 my resolution for Catholick Religion, and the pre-  
 ferment I had, together with the honour of your  
 Majesties service, was greater by much than without  
 your Majesties favour, I look'd for in this world. But  
 though I was as ambitious of your Majesties favour,  
 and as desirous of the honours and pleasures of my  
 Country, as any man that is therein, yet seeing  
 that I was not like any long while to enjoy them,  
 and if I should for my private commodity speake  
 or write, or do any thing against the honour of  
 Christ, his Church, and against the evidence of my  
 own conscience, I must shortly appear before the  
 same Christ, in the presence of the same his Church,  
 to give an account thereof. Therefore I neither durst  
 any further pursue my own desire of honour, nor  
 hazard my soul any farther in the justification of  
 that Religion, which I saw was impossible to be jus-  
 tified by any such reason; as at the day of Judg-  
 ment would go for payment; and that it may ap-  
 pear that I have not respected any thing so much

in this world, as my duty to your Majesty, and my love to my friends and country, I humbly beseech your Majesty to give me leave, as briefly as I can, to recount unto you the whole course of my studies, and indeavours in this kind, even from the beginning of my life until this present.

2. I was born in the Year, 1566. being the son of *Ant. Carier*, a learned and devout man, who although he were a *Protestant*, and a *Preacher*, yet he did so season me with the Principles of Piety and Devotion, as I could not choose but ever since be very zealous in matters of *Religion*. Of him I learned, that all false Religions in the world, were but Policies invented of men, for the temporal service of Princes and States ; and therefore that they were divers, and always changeable, according to the divers reasons and occasions of State. But true *Christian Religion* was a truth revealed of God, for the eternal salvation of souls, and therefore was like to God, always one and the same : So that all the Princes and States in the world never have been, nor shall be able to overthrow that *Religion*. This to me seemed an excellent ground, for the finding out of that Religion, wherein a man might find rest for his soul, which cannot be satisfied with any thing but eternal truth.

3. My next care then was, after I came to years of discretion, by all the best means I could, to inform my self, whether the *Religion* of *England* were indeed the very same, which being prefigured and prophesied in the *Old Testament*, was perfected by our *Saviour*, and delivered to his *Apostles* and *Disciples* to continue, by perpetual succession in his visible *Church*, until his coming again : or whether it were a new one, for private purposes

purposes of Statesmen invented, and by humane Laws established. Of this I could not chuse but make some doubt, because I heard men talk much in those days of the change of Religion, which was then lately made in the beginning of Q. Elizabeth's Reign.

4. I was sorry to hear of change, and of a new Religion, seeing me thought in reason, if true Religion were eternal, then new Religion could not be true. But yet I hoped that the Religion of England was not a change, or new Religion, but a restitution of the old ; and that the change was in the Church of Rome, which in process of time might perhaps grow to be superstitious and idolatrous; and therefore that England had done well to leave the Church of Rome, and to reform it self ; and for this purpose I did at my leisure and best opportunity as I came to more judgment, read over the *Chronicles of England*, and observed all the alterations of Religion that I could find therein : But when I found there, that the present Religion of England was a plain \* change, and \* what then change upon change, and that there ~~is it now~~ was no cause at all of the first, but only that K. Henry 8. was desirous to change his old Bed-fellow, that he might leave some heirs male behind him (for belike he feared that Females would not be able to withstand the title of Scotland,) and that the change was continued and increased by the posterity of his later wives, I could not choose but suspect something ; but yet the love of the world, and hope of preferment would not suffer me to believe, but that all was well, and as it ought to be.

5. Thus I satisfied my self at School, and Audi-

ed the Arts and Philosophy, and other humane learning, until being *Master of Arts*, and Fellow of *Corpus Christi College* in Cambridge, I was at the last, by the Statutes of that House, called to the study of Divinity, and bound to take upon me the order of *Priesthood*: then I thought it my duty, for the better satisfaction of my own soul, and the saving of other mens, to look as far into the matter as possible I could, that I might find out the truth. And having the opportunity of a very good *Library* in that *College*, I resolved with my self to study hard, and seting aside all respect of men then alive, or of Writers that had moved or maintained controversies (farther than to understand the question which was betwixt them) I fell to my prayers, and betook my self wholly to the reading of the *Church History*, and of the *Ancient Fathers*, which had no interest in either side; and especially I made choice of *S. Augustine*, because I hoped to find most comfort in him for the confirming of our *Religion*, and the confuting of the *Church of Rome*.

6. In this sort I spent my time continually for many years, and noted down whatsoever I could gather, or rather snatch either from the *Scriptures* or the *Fathers* to serve my turn. But when, after all my pains and desire to serve my self, of Antiquity, I found the Doctrine of the *Church of Rome* to be every where confirmed, and by most profound demonstrations out of holy *Scripture*, made most agreeable to the truth of *Christ's Gospel*, and most conformable to all Christians souls, and saw the current opinions of our great *Precobeki* to be every where confuted, either in plain terms, or by most unanswerable consequence, although my understanding was thereby greatly edified, (for which

I had great cause to render immortal thanks to our  
Blessed Saviour, who by these means had vouch-  
fased to shew himself unto me; yea my heart was  
much grieved, that I must be far otherwise parish  
at all, or else to cross and vary from the Doctrine,  
which I saw was commonly received.

7. Being thus perplexed with my self what course  
I were best to take, I reflected back again upon  
the Church of England, and because most of those  
Preachers, who drew the people after them in those  
days, were Puritans, and had grounded their Di-  
vinity upon Calvin's Institution, I thought perad-  
venture that they, having got the multitude on  
their side, might wrong the Church of England in  
her Doctrine, as well as they desired to do in her  
Disciplines; which indeed upon due search I found  
to be most true; for I found the Common-Prayer  
Book and the Gcatechisms both therein contained, to  
hold no point of Doctrine expressly contrary to An-  
tiquity, but only that it was very defective, and  
contained not enough. And that for the Doctrine  
of Predestination, Sacraments, Grace, Free-will,  
Sin, &c. the new Gcatechisms and Sermons of  
those Preachers, did run wholly against the Com-  
mon-Prayer Book and Gcatechisms thereto, and did  
make as little account of the Doctrine established by  
Law, as they did of the Discipline; but in the one  
they found opposition by those that had private In-  
terest; in the other they said what they list, because  
no man thought himself hurt.

8. This truly was a great increase of my grief,  
for knowing divers of those Preachers to be very  
honest men, and such as I did love with all my  
heart, I was exceeding loath to dissent from them  
in private, much more loath to oppose them in pub-

Nick. And yet seeing I must needs preach, I was loathest of all to oppugn my own conscience together with the faith wherein I was baptized, and the souls of those to whom I preached. Nevertheless having gotten this ground to work upon, I began to comfort my self with hope to prove, that the Religion established by Law in England, was the same, at least in part, which now was and ever had been held in the *Catolick Church*, the defects whereof might be supplied whensoever it should please God to move your Majesty thereunto, without abrogating of that, which was already by Law established, which I still pray for, and am not altogether out of hope to see; and therefore I thought it my duty, as far as I durst, rather by charitable constructions to reconcile things that seemed different, that so our souls might for ever be saved in unity, than by malicious calumnies to maintain quarrels, that so mens turns might for a time be served in dissention.

9. In this course although I did never proceed any further than Law would give me leave, yet I always found the *Puritans* and *Calvinists*, and all the Creatures of *Schism*, to be my utter enemies, who were also like the Sons of Zerviah, - too strong for *David* himself, but I well perceived that all temperate and understanding men, who had no Interest in the *Schism*, were glad to hear the truth honestly and plainly preached unto them. And my hope was that by patience and continuance, I should in the end unmask Hypocrite, and gain credit to the comfortable Doctrine of Antiquity, even amongst those also, who out of misinformation and prejudice did as yet most dislike it. And considering with my self, that your Right to the Crown came

came only from *Catholicks*, and was ancienter than the *Scism*, which would very fain have utterly extinguished it; and that both your disposition by nature, your amity with *Catholick Princes*, your *Speeches*, and your *Proclamations* did at the beginning all tend to peace and unity. I hoped that this endeavour of mine, to inforce *Catholick Religion*, at the least as far as the *Common-Prayer Book* and *Catechism* would give me leave, should be well accepted of *your Majesty*, and be as an Introduction unto farther peace and unity with the *Chureb of Rome*.

10. But when after my long hope, I at the last did plainly perceive, that God for our sins had suffered the Devil, the Author of dissention, so far to prevail, as partly by the furious practice of some desperate *Catholicks*, and partly by the fiery suggestions of all violent *Puritans*, he had quite diverted that peaceable and temperate course, which was hoped for, and that I must now either alter my judgment, which was impossible, or preach against my conscience, which was intolerable: Lord, what anxiety and distraction of soul did I suffer day and night, what strife betwixt my judgment, which was wholly for the peace and unity of the *Church*, and my affection, which was wholly to enjoy the favour of *your Majesty*, and the love of my Friends and Country. This grief of soul growing now desperate, did still more and more increase the infirmities of my body; and yet I was so loath to become a professed *Catholick* with the displeasure of *your Majesty*, and of all my honourable and loving friends, as I rather desired to silence my judgment, with the profits and pleasures of the world, which was before me, than to satisfie it with reconciling my self unto

unto the *Catholick Church*; But it was Gods will, that ever (as I was about to forget the care of Religion, and to settle my self to the world among my neighbours) I met with such humors, as I saw by their violence against *Catholicks* and *Catholick Religion*, were like to waken my soul by torture, rather than bring it asleep by temper. And therefore I was driven to recoil to God, and to his Church, that I might find rest unto my soul.

11. And yet because I had heard often, that the practice of the *Church of Rome*, was contrary to her Doctrine, I thought good to make one tryal more before I resolved ; and therefore having the advice of divers learned Physicians to go to the *Span* for the health of my body, I thought good to make a vertue of necessity, and to get leave to go the rather for the satisfaction of my soul, hoping to find some greater offence in the Service of the *Church of Rome*, than I had done in her Books, that so I might return better contented to persecute and abhor the *Catholicks* at home, after I should find them so wicked and Idolatrous abroad, as they were in every Pulpit in *England* affirmed to be. For this purpose before I would frequent their *Churches*, I talked with such learned men as I could meet withal, and did of purpose dispute against them, and with all the wit and learning I had, I did both justify the Doctrine of *England*, established by Law, and object the Superstition and Idolatry which I thought they might commit, either with the *Images* in the *Church*, or with the *Sacrament* of the *Altar*.

12. Their common answer was, that which by experience I now find to be true, viz. that they do abhor all *Idolatry* and *Superstition*, and do diligently

gently admonish the people to take heed thereof.  
 And that they use *Images* for no other purpose, but  
 only for a devout memory and representation of the  
*Church Triumphant*, which is most fit to be made  
 in the time and place of prayer, where after a more  
 special manner, we shoud with all reverence have  
 our conversation amongst the *Saints in Heaven*.  
 And for the *Sacraments*, they do not worship  
 the *Accidents*, which they see, but the substance  
 which they believe; and surely if *Christ* be there  
 truly and really present (as your Majesty seems to  
 grant he is) he is as much to be worshipped, as if we  
 saw him with our bodily eyes; Neither is there any  
 more Idolatry in the one, than in the others. If our  
*Saviour* himself should visibly appear in person,  
 as he was upon the earth, *Jews* and *Infidels*, would  
 hold it for Idolatry to worship him, and would  
 crucifie him again; and so would all *Heresicks* al-  
 so, who refuse to worship him in the *Sacrament*,  
 where he is really present. *After divers other objections* which I made,  
 not so much because I was not, as because I desired  
 not to be satisfied, I came to the *Pope*, supposed  
 pride and tyranny over *Kings* and *Princes*, and  
 told them of the most horrible Treason intended  
 and practised by *Catholicks* against your Majesty,  
 which hath not yet been judicially condemned by  
 the *Church of Rome*. They all seemed to abhor the  
 fact, as much as the best Subjects in the world, and  
 much more to favour and defend me, loathing  
 the authority of their *Kings* and *Witneses* their  
*Princes*, than *Heresicks* do. And *Joyalty* to the  
 they stich, that although your Majesties King in these  
 wars were out of the *Church*, yet *base Wars*,  
 they doubt not, but is com-

plaint were made in a Judicial proceeding, that fact should be judicially condemned. In the mean time it was sufficient that all *Catholick Writers* did condemn it, and that the Pope by his *Breve* had condemned it, exhorting the *Catholicks of England* to all Christian patience and obedience. As for any other authority or superiority of the *Pope*, than such as is spiritual and necessary, for the unity of the *Church*, I have met with none that do stand upon it.

14. So that, whereas my hope was, that by finding out the corruptions of the *Church of Rome*, I should grow farther in love with the *Church of England*, and joyfully return home ; and by inveighing against the *Papists*, both enjoy my present preferments, and obtain more and more ; I saw the matter was like to fall out clean contrary. It is true indeed that there are many corruptions in all States ; God hath no wheat-field in this world, wherein the Devil hath not tares growing ; and there are no tares more rank than those that grow among the wheat ; For, *optimis corruptio peccata* ; and where grace abounds, if it be contemned, there sin abounds much more. But seeing both my reading and experience hath now taught me, that the truth of *Christian Religion* now taught and practised at this day in the *Church of Rome*, and all the obedient Members thereof, is the very same in substance, which was prefigured and prophesied from the beginning of the world, perfected by Christ himself, delivered to his *Apostles*, and by them and their Successors perpetually, and universally in one uniformity practised until this day, without any substantial alteration. And that the new *Religion of England*, wherein it doth differ, bath no ground,

but

but either the pleasure of the Prince, and Parliament, or the common cry and voice of the People, nor no constancy or agreement with it self ; what should I now do ? It is not in my power not to know that which I do know, nor to doubt of that which I have spent so much time, and taken so much pains, and bestowed so much cost, and made so many trials to find. And yet I know, if I should yield to be reconciled to the *Church*, I should be for this world in all likelihood, utterly undone; and that which grieved me more, I should be rejected of your Majesty, my most redoubted Lord and Master, and despised by all my dear friends and lovers in *England*.

15. These were in my thoughts at the *Spa*, which did so vex and afflict my soul, as that the waters could do my body no good at all, but rather much hurt. Nevertheless I avoided the company of *Catholics*, abstained from the *Church*, and did both dispute and write against the *Church of Rome*, as occasion was offered. I still hoped that time would give me better counsel, and therefore resolved to go from the *Spa* to *Heidelberg* to do my duty there. In the mean time I thought with myself, it may be God hath moved His Majesties heart to think of peace and reconciliation. I know his disposition was so in the beginning ; and I remember *M. Causabon* told me when I brought him out of *France*, that his Errand was nothing else, but to mediate peace betwixt the *Church of Rome*, and the *Church of England*. Therefore I thought, before I would submit my self to the *Church of Rome*, I would write to *M. Causabon* such a Letter as he might shew unto your Majesty, containing such conditions as (I thought) might satisfie

satisfie your Majestie if they were performed by the Church of Rome. The copy of which Letter is too long here to set down. But when Mr. Causabon answered me that he knew your Majesty was resolved to have no society with the Church of Rome upon any condition whatsoever, and that it would be my undoing, if those my Letters should come to your Majesties hands, or of those that have the sway, I began to despair of my return into England, unless I would overthrow both the health of my body and the quiet of my mind, and either utterly damn my own soul, or greatly indanger, not only my living and credit, but my life it self also, by reason of your Majesties displeasure, and the severity of the Statutes made, and in force against Catholicks, and Catholic Religion. But this wry of him do. There is a Statute in England, made by King Henry the 8<sup>th</sup> to make him supreme head of the Church in Spiritual and Ecclesiastical Causes, which Statute enjoyns all the Subjects of England, on pain of death, to believe and to swear they do dybelieve that it is true. And yet alld the world knows, if King Harry the 8<sup>th</sup> could have gotten the Pope to divorce Q. Katherine, that he might marry Anne Bolagine, that Statute had never been made by him, and if that Title had not enabled the King to pull down Abbeys and Religious Houses, and give them to Lay men, the Lords and Commons of that time would never have suffered such a Statute to be made. This Statute was continued by Q. Elizabeth, to serve her own turn, and it is confirmed by your Majesty to satisfie other men. And yet your Majesty yeilde the Church of Rome to be the Mother Church, and the Bishop of Roma to be the chief Bishop or Primate of all the Western Churches,

*Churches*, which I do also verily believe, and therefore I do verily think he hath, or ought to have some spiritual Jurisdiction in England. And although in my younger days, the fashion of the world made me swear, as other men did (for which I pray God forgive me) yet I ever doubted, and am now resolved that no Christian man can take that \* Oath with a safe conscience, neither will I ever take it, *to gain the greatest preferment in the world.*

17. There is another Statute in England, made by Q. Elizabeth, and confirmed by your Majesty, which makes it death for any Englishman to be in England, being made a Priest by authority derived, or pretended to be derived from the Bishop of Rome. I cannot believe that I am a Priest at all, unless I be made by the authority derived from Gregory the great, from whence all the Bishops in England have their being, if they have any being at all.

18. There is another Statute in like manner made and confirmed, that it is death to be reconciled by a Catholick Priest to the Church of Rome; I am perswaded that the Church of Rome is our Mother Church, and that no man in England can be saved, that continues wilfully out of the visible unity of that Church, and therefore I cannot chase, but perswade the people to be reconciled thereunto, if possibly they can.

19. There is another Statute in like manner, made and confirmed, that it is death to exhort the people of England to Catholick Roman Religion. I am perswaded that the Religion prescribed, and practised by the Church of Rome is the true Catholick Religion, which I will particularly justify, and make

make plain from point to point, if God give time and opportunity, and therefore I cannot chuse but perswade the people thereunto.

It may be these are not all several *Statutes*, some of them may be members of the same, (for I have not my books about me to search) but I am sure all of them do make such felonies and treasons, as were the greatest vertues of the *Primitive Church*, and such as I must needs confess my self, I cannot chuse if I live in *England*, but indeavour to be guilty of, and then it were easie to find *Puritans* e-nough to make a *Jury* against me, and there would not want a *Justice of Peace* to give a sentence, and when they had done, that which is worse than the persecution it self, they would all swear solemnly that *Doctor Carter* was not put to death for *Catholic Religion*, but for *Felony and Treason*. I have no hope of protection against the cruelty of those *Laws*, if your Majesty be resolved upon no conditions whatsoever, to have any society at all, or communion with the *Church of Rome*. And therefore whilst the case so stands, I dare not return home again. But I cannot be altogether out of hope of better news before I die, as long as I do believe that the *Saints* in heaven do rejoice at the conversion of a sinner to *Christ*, and do know that *your Majesty* by your birth, hath so great an interest in the *Saints* of heaven, as you shall never cease to have, until you cease to be the son of such a mother, as would rejoice more than all the rest for your conversion. Wherefore I assure my self that she with all the rest do pray that *your Majesty* before you die, may be *Militant* in the *Communion* of that *Church*, wherein they are *Triumphant*.

And

And in this hope I am gone before to joyn my prayers with theirs in the unity of the *Catbolick Church*. And do humbly pray your Majestie to pardon me for doing that which was not in my power to avoid; and to give me leave to live, where I hope shortly to die, unless I may hope to do your Majestie service, and without the prejudice of any honest man in *England*, to see some unity betwixt the *Church of England*, and her mother the *Church of Rome*. And now having declared the means of my conversion to *Catbolick Religion*, I will briefly also shew unto you *the hopes I have to do your Majesty no ill service therein.*

## C H A P. I I.

*The hopes I have to do your Majesty no ill service in being a Catholick.*

**M**Y first hope that your Majestie will accept of that for the best service I can do you, which doth most further the glory of our *Blessed Saviour*, and my own salvation. Indeed there are Kingdoms in the world, where the chief care of the Governor is, *Non quām bonū, sed quām subditū regnēt;* such were the heathen Kingdoms which S. *Augustine* describes (in his 2. *de Civit. Dei*, cap. 20.) In such Common-wealths the way to be good Subjects is not to be good men, but to serve the times and the turns of them that bear the sway whatsoever they are. But if it be true (as some holy & learned Fathers teach) that in a well-ordered Government there is, *eadem fælicitas unius hominis, ac totius civitatis;* then I am sure that it must follow, that in a Commonwealth truly Christian there is, *eadem virtus boni viri,*

*viri, ac boni Cives.* And therefore being a Minister and Preacher of England, if I will rather serve your Majesty than my self, and rather procure the good of your Kingdom than my own preferment, I am bound in duty to respect and seek for those things above all other, that may advance the honour of God, and the salvation of my own soul, and the souls of those who do any way belong to my charge; and being sufficiently resolvèd, that nothing can more advance the honour of our Saviour and the common salvation, than to be in the unity of his Church, I have done you the best service I could at home, by preaching peace and reconciliation, and being not able for the malice of the times, to stand any longer in the breach at home, I think it safest in this last cast to look to mine own game, and by my daily Prayers and dying, to do your Majesty the same service in the unity of the Church, which by my daily preaching and living, I did indeavour to do in the midst of the Schism.

2. And though it be sufficient for a man of my profession, to respect only matters of heaven, and of another world, yet because this world was made for that other, I have not regarded my own estate, that I might respect your Majesties therein, and after long and serious meditation, which Religion might most honour your Majesty even in this world, I have conceived undoubted hope that there is no other Religion that can procure true honour and security to your Majesty, and your Posterity in this world, but the true Catholick Roman Religion, which is the very same, whereby all your glorious Predecessors have been advanced and protected on earth, and are everlastinglly blessed in heaven.

3. The first reason of my hope is, the promise of  
God

God himself to bless and honour those, that bless his *Church* and honour him, and to curse and confound those that curse his *Church*, and dishonour him, which he hath made good in all ages. There was never any Man, or City, or State, or Empire so preserved and advanced, as they that have preserved the unity and advanced the prosperity of the *Church of Christ*; nor ever any been made more miserable and inglorious, than they that have dishonoured *Christ*, and made havock of his *Church* by Schism and Heretie.

4. If I had leisure and books, it were easie for me to inlarge this point with a long enumeration of particulars. But I think it needless, because I can not call to mind any example to the contrary, except it be the State of Q. Elizabeth, or some one or two other, lately fallen from the unity of the *Catholick Church*, or the State of the great Turk, that doth still persecute the *Church of Christ*, and yet continues in great glory in this world. But when I consider of Q. Elizabeth, I find in her many singularities, she was a woman, and a Maiden Queen, which gave her many advantages of admiration; she was the last of her race, and needed not care what became of the world after her own days were ended. She came upon the Remainders of Devotion and *Catholick Religion*, which like a Bowl in his course or an Arrow in his flight, would go on for a while by the force of the first mover; and she had a practice of maintaining wars among her neighbours (which became a woman well) that she might be quiet at home. And whatsoever prosperity or honour

honour there was in her days, or is yet remaining in *England*, I cannot but ascribe to the *Church of Rome*, and to *Catholick Religion*, which was for many hundred years together, the first mover of that Government, and is still in every settled Kingdom, and hath yet left the steps, and shadow thereof behind it, which in all likelihood cannot continue many years without a new supply from the fountain.

5. As for the honour and greatness of the *Turk* and other *Infidels*, as it reacheth no farther than this life, so it hath no beginning

*In Luc. 4.*

*& alibi.* from above this world; and if we may believe S. *Ambrose*, those honors

are conferred rather by Gods permission, than by his donation, being indeed ordained, and ordered by his providence, but for the sins of the people, conferred by the Prince that rules in the air. It is true, the *Turkish Empire* hath now continued a long time, but they have other principles of State to stand upon. The continual Guard of 100000. Souldiers, whereof most of them know no parents, but the *Emperor*, the Tenure of all his Subjects, who hold all *in capite ad voluntatem Domini*, by the service of the sword, their enjoyned silence, and reverence in matters of Religion, and their facility in admitting other Religions, as well as their own, to the hope of salvation, and to tolerate them, so that they be good Subjects.

These and such like are principles of great importance to increase an Empire, and to maintain a Temporal State. But there is no State in Christendom that may indite these principles, unless they mean to turn *Turks* also, which although some be willing to do, yet they will neither hold

hold in Capte, nor hold their peace in Religion, nor suffer their King to have such a guard about him, nor admit of Catholick Religion so much as the Turk doth.

6. It is most true, which I gladly write, and am ready, with all the honour I can of your Majesty, to speak, that I think there was never any Catholick King in England, that did in his time shone imbrace and favour the true body of the Church of England, than your Majesty doth that shadow thereof, which is yet left; and my firm hope is, that this your desire to honour our Blessed Saviour in the shadow of the Church of England, will move him to honour your Majesty so much as not to suffer you to die out of the body of his true Catholick Church, and in the mean time to let you understand that all honour that is intended to him by Schism & Heresie doth redound to his great dishonour, both in respect of his Real, and of his Mystical Body.

7. For his Real Body it is not as the Ubiquitaries would have it, every where, as well without the Church as within, but only where himself would have it, and hath ordained that it should be, and that is only amongst his Apostles and Disciples, and their Successors in the Catholick Church, to whom he delivered his Sacraments, and promised to continue with them until the worlds end; So that though Christ be present in that Schism, by the power of his Deity, (for so he is present in hell also) yet by the grace of his humanity, (by participation of which grace only there is hope of salvation) he is not present there at all, except it be in corners and prisons, and places of persecution. And therefore whatsoever honour is pretended to be done to Christ in Schism and

and Heretic, is not done to him, but to his utter enemies.

8. And for his *mystical Body*, which is his *Church* and *Kingdom*, there can be no greater dishonor done to *Christ*, than to maintain schism and dissention therein. What would your Majesty think of any Subjects of yours, that should go about to raise civil dissention or wars in your Kingdom, and of those that should foster, and adhere unto such men?

\* You know who have done so of late.

It is the fashion of all Rebels when they are in Arms, to pretend the safety of the King, and the good of the Country; but pretend what they will, you cannot

account such men any better than *Traytors*. And shall we believe that our *B. Saviour*, the *King of Kings*, doth sit in heaven, and either not see the practices of those, that under colour of serving him with *Reformation*, do nothing else, but serve their own turns, and distract his *Church*, that is his *Kingdom* on earth, with sedition? Or shall we think that he will not in time revenge his wrong? Verily he sees it, and doth regard it, and will in time revenge it.

9. But I hope and pray, that he may not revenge it upon you, nor yours, but rather that he will shew, that your desire to honour him, is accepted of him, and therefore will move you to honour your self, and your posterity, with bestowing the same your favour upon his *Church* in the unity thereof, which you do now bestow in the *Schism*; and that he will reward both you and yours for the same, according to his promise, not only with everlasting glory in heaven, but also with long continued temporal honour and security in this world. And this is the first

first reason of my hope, grounded upon the promise of God.

The second Reason of my hope, that *Catholick Religion* may be a great means of honour and security, to your Majesties posterity, is taken from the consideration of your neighbours, the Kings and Princes of Christendom; among whom there is no State ancient, and truly honourable, but only those that are *Catholicke*. The reason whereof I take to be, because the Rules of *Catholick Religion* are eternal, universal, and constant unto themselves, and withal so consonant unto Majesty and greatness, as they have made and preserved the *Catholick Church* most reverent and venerable throughout the world for these 1600. years, and those Temporal States that have been conformable thereto, have been always most honourable, and so are like to continue, until they hearken unto *Schism*. And as for those that have rejected and opposed the Rules of *Catholic Religion*; they have been driven in short time to degenerate, and become either tyrannical or popular; your Majesty, I know doth abhor Tyranny, but if *Schism* and *Heresie* might have their full swing over the Seas, the very Shadow and Reliques of Majesty in *England*, should be utterly\* defaced and turned into *Helverian*, or *Belgian* popularity: For, they that make no conscience to profane the \* God grant this prove not too true. Majesty of God and his Saints, in the Church, will, after they feel their strength, make no bones to violate the Majesty of the King, and his Children in the Common-wealth.

10. I know well that the *Puritans of England*, the *Huguenots of France*, and the *Guseses of Germany*,

ny, together with the rest of the *Calvinists* of all sorts are a great faction of Christendom, and they are glad to have the pretence of so great a Majesty to be their cheif, and of your posterity to be their hope: but I cannot be perswaded that they ever will or can joyn together to advance *your Majesty*, or *your Children* farther than they may make a

present gain by you. They are  
*\* One may \* not agreed of their own Religion,*  
*smear it.* *gize,* nor of the principles of U-  
 niversal and Eternal Truth, and  
 how can they be constant in the rules of particular,  
 and transitory honour? where there is *Nullum Principium ordinis*, there can be *Nullum Principium honoris*; such is their case, there is a voice of Con-  
 fusion among them, as well in matters of State as  
 of Religion. Their power is great, but not to edifi-  
 cation, but destruction. They joyn together only  
 against good order, which they call the *Common E-  
 nemy*, and if they can destroy that, they will in all  
 likelihood turn their fury against themselves, and  
 like Devils torment, like Serpents devour one an-  
 other. In the mean time if they can make their  
*Burgers*, *Princes*, and turn old Kingdoms into  
 new States, it is like enough they will do it; but that  
 they will ever agree together to make any one  
 Prince, King, or Emperor over them all, and  
 yield due obedience unto him, further than either  
 their gain shall allure them, or his Sword shall com-  
 pel them, that I cannot perswade my self to be-  
 lieve. And therefore I cannot hope that *your Maje-  
 sty* or *your posterity* can expect the like honour or  
 security from them, which you might do from *Ca-  
 tholick Princes*, if you were joyned firmly to them  
 in the unity of Religion.

12. The third reason of my hope, that *Catholick Religion* should be most available for the honour and security of your *Majesty*, and your children, is taken from the consideration of your Subjects, which can be kept in obedience to God, and to their King by no other *Religion*, and least of all by the *Calvinists*; for if their principles be received once, and well drunk in, and digested by your Subjects, they will openly maintain, that God hath as well predestinated men to be \* *Traytors*, as to be \* *Is not this now o-*  
*Kings*, and he hath as well *penly professed*, by predestinated men to be those who would *Theives*, as to be *Judges*, have the King called to an account? &c. and he hath as well prede-  
stinated that men should sin, as that *Christ* should die for sin; which kind of disputationes, I know by my experience in the Coun-  
try, are ordinary, among your Country *Calvi-*  
*nists*, that take themselves to be learned in the Scriptures, especially when they are met in the Ale-  
house, and have found a weaker brother, whom they think fit to be instructed in the profound mys-  
teries. And howsoever they be not yet all so im-  
pudent, as to hold these conclusions in plain Terms, yet it is certain they all hold these principles of Do-  
ctrine, from whence working heads of greater li-  
berty, do at their pleasures draw these consequences, in their lives, and practices. And  
is \* this a *Religion* fit to keep \* *It now ap-*  
*Subjects* in obedience to their *peers* *it is not*,  
*Sovereigns*?

13. Here I know the great Masters of *Schism*, will never leave objecting the horrible Treason of  
*being* *a Catholick* against your *Majesty*, which it  
*the*

the Devil had not wrought to their hands, they had had little to say against *Catholic Religion* before this day. But I humbly intreat that the fact of some few men, may not be for ever objected against the truth of a general Rule. It is not the question which Religion will make all your Subjects true, but which Religion is most like to make all true. It is certain there be Traytors against God and man, of all Religions, and *Catholics* as they are the best Subjects, so when they fall from it, they are the worst Traytors. But if we will look upon examples, or consider of reasons, the *Calvinist* is the only Religion, which as it doth duly subordinate Kings unto God, so doth it effectually bind Subjects to perform all lawful obedience to their Kings. I will not repeat examples, because the ancient are tedious, and the present are odious. But if there can be put one King named in all the world, that did ever receive honour from *Calvinists*, farther then to be their Champion or Protector, until their turn were served, then I may be content to believe that your Majestie, and your Family shall receive perpetuity from them. But if your *Calvinists* do profess to honour you, and all other *Calvinists* do overthrow their Kings and Princes wherefover they can prevail, I can hardly believe that yours do \* mean <sup>\* It appears</sup> any more good earnest then the rest.

There is certainly some other matter that they are content for a time to honour your Majestie, it cannot be their Religion that ties them to it, for it doth not tie them to it self. There is no principle of any Religion, nor any Article of any Faith, which a *Calvinist* will not call in question, and either altogether deny, or expound a. The

omen farty, and if he be neyghoured, he cities quicke  
 ded ship, that the cause of heret the liberty of his Son  
 sonnes. And abbat shond of obediencen an heretic  
 indeghe Religionism tri blon from anoiniqo 1516 151  
 1521. It is commonly objected by States-men, that  
 it is noome ten what opinions men hold in matters of  
 Religion, so that they be kept in a wch by Justice, and  
 banished. Sazond: Shdced for this work it were no  
 matter an alibys Religion, if it were possible with  
 out it to do Justice, and to keep men in awe by the  
 sword; or in Military affaires whilest the sword is in  
 the shord, there isss the defensif of Religion, and  
 yet the greate farral most Martiall States, that is ver  
 sine, shaw no heed willing to use the conuenient and  
 vertreous of some Religion, or nation, to prepare  
 the Subjects Conveniencies to stop a peaceable Go  
 vernment; such as all Christian Kingdoms do pro  
 fess to obey in the shold of Religion, then let loose,  
 the sword remordly is too weak, nauecomes too  
 late, and will be like enough to give the day to the  
 Rebels and seeing she lase and strongest bond of  
 Justice is an Oath which is a principall act of Re  
 ligion, and sworne but in mockery of Interrogat for  
 the punishment of Hell, and the reward of Heaven,  
 it is impossible to exadoute Justice without the help of  
 Religion. And therfore the negle and contempt  
 of Religion hathe ever beene, and ite shall be the  
 fore-runner of sedition in all fested States what  
 soever. And now this booke has bin bin  
 booke of their Deuill that intendeth the destruction as  
 well ad. bodies, as of souls; and of whole States,  
 bies of particular men, doth midlydron only begin  
 with mens bodies, and with matters of State, but  
 being himself a spirit, and the Father of lies, he doth  
 first insinuate himself into mens understandings by  
 false

false principles of Religion, whereunto he hath the more easie entrance; because he hath persuaded their Governours to believe, that it is no great matter what opinions men hold in matters of Religion, so that they look well into their actions, and keep them in obedience; which persuasion is all one, as if the Enemy that besiegeth a City, should persuade the Garrison, that they might surrender the Castle unto him well enough, and keep the base Town, and all the people of the Town to themselves. But when the Devil hath prevailed so far, as by false opinions in matters of the first truth, that is of Religion, to get the understanding (in possession) which is in the Castle as it were, and watch-tower both of the Soul, and Body, and State, and all, he will peradventure dissemble his purpose for awhile, and by flandering of the truth, and picafing them with the trifles of the world, (which by Gods permission are in his power) make men believe, that the world is amended; for, *Nemo repente fit peccator*; but shortly after when he sees his time, he will out of his *Arsenal* of false apprehensions in understanding, send forth such distorted Engines of life and action, as will easily subdue both body, and goods, and states, and all, to his devotion.

16. The *Calvinistical Preacher*, when he hath gotten his honest, abused, and misguided flock about him, will cry out against me for this *Papish collection*, and call God and them to witness, that he doth daily in his *Sermons* exhort men to good works, and to obedience unto the *Kings Majesty*; and am not I and my brethren (saith he) and our flock, as honest, and as civil men, as any Papist of them all? For my own part I will not accuse any *Calvinist* though I could, neither can

can I excuse all Papists, though I would,  
*Hincos intra muros peccator & exire.*  
 But I must never forget that most true and wise obser-  
 vation which the noble and learned Sir Francis  
 Bacon makes in one of his first *Essays*, viz. That all  
 Schismaricks utterly failing in the Precepts of the first  
 Table concerning the Religion and worship of God,  
 have necessity in policy to make a good shew of the  
 second Table, by their civil and demure conversation  
 towards men. For otherwise they should at the first  
 appear, as afterwards they shew themselves, to  
 be altogether out of their ten Commandments;  
 and so men would be as much ashamed to follow  
 them at the first, as they are at the last. It is a  
 sure rule of Policy, that in every mutation of  
 State, the Authors of the Change, will for a  
 while shew themselves, or pretend to be honest,  
 rather of spite, then of conscience, that they may  
 disgrace those, whom they have suppressed: but it  
 doth never hold in the next generation. You shall  
 scarce hear of a Puritan *farber*, but his son  
 proves either a *Cabotick* or an *Atheist*: Muti-  
 nous Souldiers, whilst the Enemy is in the field,  
 will be orderly, not for love of their General,  
 but for fear of the Enemy: but if they be not  
 held in the ancient Discipline of Wars, they will  
 upon the least truce or cessation quickly shew them-  
 selves.

17. And as for their exhortations to obedience to  
 your Majesty, when they have first infected the  
 understanding of your Subjects, with such principles  
 of *Rebellion* as have disturbed and overthrown  
 all other States, where they had their will, it is a  
 ridiculous thing to think upon such exhortati-  
 ons, and all one, as if a phantaftical fellow,  
*Malibon* of *Luggo*. C. 3. finding

finding a herd of young Cattle in Sal Close, should first break down the hedges; and then cry loud to the Cattle, not to venture to go out, nor to seek out my fatter pasture, for fear they be put into the pound; and if they chance to feed where they are, because they have no experience of better, and to tarry in the Close for an hour or two, then the unhappy fellow should run to the owner of the Cattle, and tell him what great service he had done him, and how he had kept his Cattle in the Close by his goodly charms and exhortations. Let them say what they list of their own honesty, and of their exhortations to obedience, as long as they do freely infect the peoples souls with such false opinions in Religion, they do certainly sow the seeds of disobedience, and rebellion in mens understandings, which if they be not prevented by your Majesties going way to Catholic Religion, will in all likelihood spring up in the next generation to the effects of this prediction.

\*X. Charles sees the sad effects of this great prejudice, and notwithstanding the reservation of your Majesty, and your posterity. So that whether I do respect Heaven, or Earth, my own Soul, or the service of your Majesty, God, or your Neighbours, or your Subjects, my assured hope is, that by joining myself to the Catholic Church, I neither have done, nor ever shall do any ill duty or service unto your Majesty.

18. But perhaps there is such opposition both in matter of Doctrine, and in matter of State, as it is impossible that ever there should be any reconciliation at all betwixt the Church of England, and the Church of Rome, of which I humbly pray your Majesty to give me leave to shew you what I have observed.

19. It

19. It is true, the breach hath continued now these many years, and it is much increased by so long continuance, so that it was never greater than it seems to be at this day, nor ever more dangerous to deal withal; For if a man do but go about to stop it, there ariseth presently a great and fearful noise, and roaring of the waters against him: but yet nevertheless the greatness of the noise ought not to discourage us, but rather to give us hope, that although it be wide, yet it is but shallow, and not far from the bottom, as proceeding from affection, which is sudden and violent, and not from judgment, which is quiet, constant, and always like itself; for if a man ask in cold blood, whether a *Roman Catholick* may be saved, the most learned Church-man will not deny it. And if a man ask, whether a *Roman Catholick* may be a good Subject, the most wise States-man will easily grant it; May we be both saved? then we are not divided in God. May we be both good Subjects? then we are not divided in the King. What reason is there then that we should be thus hotly and unmercifully divided?

20. Truly there is no reason at all, but only the violence of affection, which being in a course, cannot without some force be stayed. The multitude doth seldom or never judge according to truth, but according to customs; and therefore having of purpose been bred, and brought up in the hatred of Spaniards and Papists, cannot chuse but think they are bound to hate them still; and that whosoever speakes a word in favour of the Church of Rome, or of *Catholick Religion*, is their utter enemy. And the *Puritanical Preacher*, who can have no being in charity, doth never cease by falsifications, and

Sanders, to blow the coals, that he may burn them, and warm himself.

But if your Majesty shall ever be pleased to command those make-bates to hold their peace a while, and to say nothing, but what they are able to prove by sufficient authority, before those who are able to judge, and in the mean time to admit a conference of learned and moderate men on either side, the people who are now abused, and with the light of the Gospel held in extreme ignorance, are not yet so uncapable, but they will be glad to hear of the truth, when it shall be simply and evidently delivered by honest men; and then they will plainly see, that their *Light of the Gospel*, which they so much talk o'\*, is but a counterfeit light in a *Thieves lantern*, whereby honest mens eyes are dazled, and their Purses robbed. And it will also appear that there is not indeed any such irreconcileable opposition betwixt the *Church of England*, and the *Church of Rome*, as they that live by the *Schism*, do make the world believe there is, neither in matter of Doctrine, nor matter of State.

21. For matter of Doctrine there is no reason that your Majesty or the Kingdom should be molested, or burdened for the maintenance of *Calvinism*, which is as much

\* Indeed a true \* against the Religion of Eng-  
Protestant and a kind as it is against the Religion  
Papist are now of Rome, and will by necessary  
almost equally o- consequence overthrow not on-  
dious. ly the *Catholic Church*, the  
*Communion of Saints*, and the  
*forgiveness of Sins*, but also all the Articles of  
the

the *Creed*, saving only so much as the *Turk* himself will be content to believe, which will be easier to prove upon better leisure.

The Doctrine of England is that which is contained in the *Common Prayer Book* and *Church Catechism* confirmed by *Act of Parliament*, and by your Majesties *Edit*, wherein all English men are Baptized, and ought to be confirmed, and therefore there is some reason that this should be stood upon.

But this Doctrine, in most of the main points thereof (as hath been touched before, and requireth a just treatise to set down in particular,) doth much differ from the current opinions and *Catechisms* of *Calvinism*, or doth very near agree with, or at least not contradict the *Church of Rome*, if we list with patience to hear one another. And those points of Doctrine wherein we are made to be at wars with the *Church of Rome*, whether we will or not, do rather argue the Corruptions of that state, from whence they come, than are argued by the grounds of that Religion whereupon they stand; and the contradiction of Doctrine hath followed the alteration of State, and not the alteration of State been grounded upon any truth of Doctrine.

22. For when the breach was resolved upon for the personal and particular ease of King Henry the eighth, and the Children of his later Wives; it was necessary to give every part of the Commonwealth contentment, for which they might hold out in the heat of affection, and study to maintain the breach, otherwise it was likely that in the clearness of Judgment it would quickly have grown together again, and then the Authors thereof

must have been excluded, and given account of their practise.

\* In like manner and Favouritism of the Members of Court were given the Lands Parliaments, and Inheritance of the ~~Abbeys~~<sup>230</sup> and religious Houses, that having once as it were, fed the Bishops ~~Abbeys~~<sup>231</sup> washed their hands in the Lands at ease ~~and~~<sup>232</sup> Church both they and their bowels and blood of both rates, &c. posterity might be at utter defiance therewith, And so having overthrown and profaned the good works of the Saints, it was necessary for them to get them Chaplains, that might both dispate, preach and write against the merits of good works, the Invocation of Saints, the service of the Alter, Prayer for the dead, and all such points of Catholic Doctrine, as were the grounds of those Churches and Religious Houses, which they had overthrown and profaned, And it was not hard for those Chaplains by some shew of Scripture to prove that which their Lords and their followers were so willing to believe.

24. To the Commons was given great hope of relief for their poverty, ease of Subsidies, and of the burden of so great a Clergy, and many other goodly gay nothings. And for the present they should have liberty, and the benefit of the Common-Law, that is, leave to live by such Laws as themselves like to make, and to contemn the Authority of the Church, which although it were for their benefit every way, yet because it crossed their affection, like wayward Children, they could never abide it. And was not this reason enough for them to hold out the

the breach, and to study Scripture themselves, that they might be able to confute Confession, Satisfaction, Penance, and to declaim against all that Tyranny of the Church of Rome, whereby themselves, and their fore-fathers had been kept in awe and obedience unto God, and their Kings?

25. To the Clergy men that would turn with the times, besides the possibility of present preferment by the alteration, was given shortly after leave to marry, and to purchase, and enjoy the profit and pleasure of the world, as well as the Laity. And what carnal minded Monk, or Priest, would not with might and main keep open the breach, after he was once plunged in it, rather than be in danger to forgo so pleasing a commodity? Hence did arise a necessity of speaking, and writing against *Vows*, *Virginity*, *Poverty*, *Fasting*, *Praying*, *Watching*, *Obedience*, and all that austerity of life, which is by the Laws of the Church required in a Monastical, and Priestly Conversation.

26. Upon these conditions, the *Lords*, the *Commons*, and the *Clergy*, were content to believe that the King was Supreme Head of the Church of England, not that they did think so indeed, or that they desired to augment his authority, but that they might be protected by him, and freely enjoy those commodities, so our Pur-  
which they thought Schism had chasers love not  
brought unto them, and feared to bear of peace  
the unity of the Church might or unity, left  
again take from them. Hence they should come  
did arise a necessity of inveigh- to lose their so  
ing against the Pope, and the ease bought Bi-  
Church of Rome, as against An- shops lands, and  
tichrist and Babylon, and the other profits.  
gre

greatest enemies of the State of *England*.

Inasmuch that that Clergie-man was most acceptable to them, and in their opinion most worthy of preferments, that could most confidently preach, and write the most foul, and monstrous assertions of the *Pope* and the *Church of Rome*, though they were never so false. These and such like are those temporal respects, which would fain seem the daughters of those Doctrines, which themselves have brought forth, and to be divided from the *Catbolick Church* by Doctrine, when they themselves have caused the Doctrine of Division.

27. In all these, and all other Doctrines of Division, men have received great countenance, and encouragement from *Geneva*; For although M. John *Calvin* were never any good Subject, or friend to *Bishop*, *Duke*, or *King*, yet he did so fit the common people with new Doctrine, that no *Gospel* can be so pleasing to them, nor so light-some as his. For finding *Geneva* to be fallen out both with their *Bishop*, (who was their ancient *Prince*) and their *Duke*, to whom they pretended against their *Bishop*, and to be all in a combustion among themselves for want of government, although he were then a stranger, and a very young man of some 26. or 27. years old at the most, yet he thought good upon the opportunity to give the venture and to step in himself to be the founder of a new *Church*, and *State* amongst them, and for that purpose, he found them out such a *Catechism*, as they might easily contemn all ancient Learning and authority, and save themselves by a strong fancy, which he called *Faith*. And this pleased the *Burgesses* of *Geneva* so well, that they called a meet-

ting,

ting, and caused all the Citizens to swear, that that *Catechism* was true, and that all *Papery* was false, as may appear in *Calvin's life*, written by *Berze* himself, and prefixed to his *Epistles*. And although the *Ministerial Presbytery of Geneva*, hath lost much of M. *Calvin's* greatness, yet the City hath had the fortune ever since by the help of their neighbours to hold out against their *Bishop*, and their *Duke*, and all their ancient *Governours*.

28. Now it is the nature of all common people, especially of Islanders, not only still to \* affect more and more novelty and liberty, and to be weary of their old Clergy, but also to admire any thing that comes from beyond the Seas, & to cherish, and comfort one another with reporting the good success which *Schismatics* and *Rebels* happen to have against their lawful Prelates and ancient *Governours*, & to impute all their good fortune to their new Religion. Hence it comes to pass, that that Doctrine, which is indeed the lawful Doctrine of the *Church of England*, is neglected, and contemned as a Relique, or a Rag of *Papery*, and *Calvin's Institutions* being come from *Geneva*, and fairly bound up with the *Preface of the Gospel*, is dispersed throughout all Schools, Cities, and Villages of *England*, and hath so infected both Priest and People, as although it be against Law, yet it is cryed up by voices to be the only current Divinity in Court, and Country. In hope (be-like) that it may one day serve the turn in *England*, as well as it hath done in *Geneva*, and in other places where it hath prevailed.

28. These reasons, or rather Corruptions of State, have

\* These late times witness this truth sufficiently.

have so confounded the Doctrine of the *Church of England*, and so slandered the Doctrine of the *Church of Rome*, as it hath turned mens brains, and made the multitude on both sides like two fools, who being set back to back, do think they are as far asunder as the *Horizon's* are, which they look upon. But if it might please your *Majesty* to command them to turn but each of them a quarter about, and look both one way to the Service of God, and your *Majesty*, and to the salvation of souls, they should presently see themselves to be a great deal more near together in matters of Doctrine, than the *Puritannical Preachers* on both sides do make them believe they are. I cannot in the brevity of this discourse descend into particulars, but if it please your *Majesty*, to command me, or any other honest man, that hath taken pains to understand, and observe all sides freely, and plainly to set down the difference betwixt *Calvinism*, and the Doctrine of *England* established by Law, and then to shew *Locos concessos*, and *Locos controverios*, betwixt the *Church of England*, and the *Church of Rome*, I doubt not but the distance that will be left betwixt, for matter of Doctrine, may by your *Majesty*, be easily compounded.

30. But perhaps there is so great opposition in matter of State, that although the Doctrine might be compounded, yet it is impossible to hear of agreement. And if there be the same reason of State which there was in the beginning, and continued all Q. Elizabeths days, there is as little hope now that your *Majesty* should hearken to reconciliation, as there was that King Henry 8. or Q. Elizabeth would. But when I do, with the greatest respect I can, consider the State of your *Majesty* your *Lords*,

your

your Commons, and your Clergy, I do find as little cause of holding out, in reason of State, as I do in  
 truth of Doctrine, and I will shew it in this  
 next Chapter. Henry the 8<sup>th</sup> (although he had written  
 that book against the Schism of Luther, in the  
 defence of the See Apostolick, for which he deserved  
 the Title of *Defensor Fidei*, yet) when he gave  
 way to the lust of Anne Boleyn, and the flattery  
 of his Favourites, and saw he could not otherwise  
 have his will, he excluded the Pope, and made him-  
 self *supreme Head of the Church*, that so he might  
 not only dispense with himself for his lust, but also  
 supply his excess with the spoil of the Church,  
 which was then very rich. But when he saw God  
 blessed him not, neither in his wiving, nor in his  
 thriving, he was weary of his Supremacy before he  
 died, and wished himself in the Church again; but  
 he died in the Curse of his Father, whose foundations he overthrew, and hath neither child to honour  
 him, nor, so much as a *Tomb* upon his grave to re-  
 member him, which some men take to be a token  
 of the Curse of God.

32. Q. Elizabeth, although she were the daughter  
 of Schism, yet at her first coming to the Crown,  
 she would have the Common-Prayer Book, and Catechism,  
 so set down, that she might both by English  
 service, satisfie the Commons, who were greedy of  
 alteration, and by Catholicke opinions give hope to  
 her Neighbour Princes, that she would her self  
 continue Catholicke. And all her life long she carried  
 ed her self so betwixt the Catholics, and the Cal-  
 vinists, as she kept them both still in hope. Yet  
 being the daughter of the breach-maker, and having  
 both her Crown, and her life from the Schism,  
 it was both dishonourable, and dangerous for her

to hearken to reconciliation. And therefore after she was provoked by the excommunication of *Pius Quintus*, she did suffer such Laws to be made by her Parliaments, as might cry quittance with the Pope, and the Church of Rome. And this course seemed in policy necessary for her, who was the daughter of King Henry the 8. by Anne Boleyn, born with the contempt of Rome, the disgrace of Spain, and the prejudice of Scotland.

33. But now that your Majesty is by the consent of all sides come to the Crown, and your undoubted Title settled with long possession, the case is very much altered, for your Majesty hath no need of dispensations, nor no will to pull down Churches, nor no dependance at all on Henry the 8. and if this Schism could have prevented your Title with the divorce of one wife, and the marrying of five more, neither your Mother nor your self, should ever have made Q. Elizabeth afraid with your right to the Crown of England. And therefore although it were necessary in reason of State to continue the Doctrine of division, as long as the fruit of that Doctrine did continue, yet now the fruit of Schism is all spent, and that Parenthesis of State is at an end, there is no reason, but that the old sentence may return again, and be continued in that sense, as if the Parenthesis had been clean left out; and that God had of purpose crossed the fleshy pretence of Schism, and raised your Majesty to restore it, as your most wise, and Catholick Progenitor King Henry the 7. did leave it.

34. But perhaps tho' Schism though it serve you to no use at all for your Title, yet it doth much increase your authority and your wealth, and therefore it cannot stand with your honour to farther the unity of the Church of Christ.

Tru-

Truly those your most famous and renowned Ancestors, that did part with their Authority, and their wealth to bestow them upon the Church of Christ, and did curse and execrate those that should diminish them, and take them away again, did not think so, nor find it so; and I would to God your Majesty were so powerful, and so rich, as some of those Kings were, that were most bountiful that way. You are our Soveraign Lord, all our bodies, and our goods are at your command, but our Souls, as they belong not to your charge, but by way of protection in Catbolick Religion, so they cannot increase your honour or authority, but in a due subordination unto Christ, and to those that supply his place in *iu quæ sunt Fures divini.* It was essential to heathen Emperors to be Pontifices as well as Reges, because they were themselves Authors of their own Religion. But among Christians, where Religion comes from Christ, who was no worldly Emperor (though above them all,) the Spiritual and Temporal Authority, have two beginnings, and therefore two supremes, who if they be subordinate, do uphold and increase one another; but if the temporal authority do oppose the spiritual, it destroyes it self, and dishonours him from whom the spiritual authority is derived. Heresie doth naturally spread it self, like a Canker, and needs little help to put it forward: so that it is an easie matter for a mean Prince to be a great man amongst Hereticks, but it is an hard matter for a great King to govern them. When I have sometimes observed, how hardly your Majesty could effect your most reasonable desires

\* K. Cha. knows this to be true  
by wofull experience.

amongst

amongst those that stand most upon your Supremacy; I have been bold to be angry, but durst say nothing, only I did with my selfe resolve for certaine that the Keys were wont to do the Crown more service, when they were in the Arms of the Mitre, then they can do now they are tied together with the Scepter; and that your Title in spiritual affaires doth but serue other mens turns, and not your own.

*No more will Church lands enrich this Parliament, or the Pur-chasers.*

As for your wealth, it is true, that the Crown hath more pence paid unto it now, then in Carbolicke times it had; but it hath never the more wealth. It is but the gain of the Tellers to have more money, true wealth is *tu opyardus regis*, he is the richest Prince, that hath means to maintain the greatest Army & to do most magnificent works both in war and peace, wherein the facts of your Carbolicke Ancestors do appear, upon good Record, your Majestys are but yet hapd for, and if ever you have the help of Catholick Religion to assist you, I hope you shall excel them all; otherwise I assure my self, the Schism will do what it can to make you poor, and then complain, that you are not rich. It was indeed one of the main pretences in the Statutes of Henry the 8. that the Schism might enrich the King, and maintain his wars, but God did not blefs it; for notwithstanding all the Church-lands, and Goods, and Tenents, and Fruits, and Præmunires, King Henry the 8. was fain to abase his Coin more then once, and yet he died not so rich as his Catholick Father left him. And since his time what is become of the Court of Augmentation? what bene-

benefit you receive of all the Charts made, more  
then your Progenitors did when they were in the  
hands of the Clergy; what ease your Subjects have  
of subsidy thereby; or in brief, how much your  
Officers are enriched; you may be pleased to be in-  
formed by those that have to do with those offices,  
and can readily give you an account; for mine own  
part I have diligently read over all the Statutes  
made by Henry the 8. and do find that the Events  
are so clean contrary to the Prefaces and pretences  
of them, as if God of purpose would laugh them  
to scorn.

36. There is yet another objection or two in  
reason of State concerning your Majesty, which  
seem to be harder to answer, then all the rest;  
whereof the one is, that your Majesty hath under-  
taken the cause in writing, and set out a book in  
Print, and it must needs be great dishonour to you  
to recant it. This indeed is that which I have heard  
the *Catholics* of England often will say, before it  
was done, and much boast of, after it was by means  
effected, that your Majesty should be no longer a-  
ble to shew your self indifferent, as you did at the  
first, but were now ingaged upon your honour, to  
maintain their party, and to oppugne the *Cal-  
licks*, and altogether to suppress them. But there  
is nothing in that book, why your Majesty may  
not when you please admit the Popes Supremacy  
in spirituals. And you are partly ingaged thereby  
to admit the trial of the first General Councils,  
and most *Ancient Fathers*. And as for the que-  
stion of *Antichrist*, it is but an *Hypothetical*  
proposition, and so reserved, as you may recall  
your self when you will; and howsoever that  
book came forth either of your own disposi-  
tion

tion, or by the daily instigation of some others, that did abuse your Clemency, and seek to send you of their own Errand, it cannot serve their turns, nor hinder your *Majesty*, from harkening to an end of contention. For if King *Henry the 8.* in the Judgement of *Protestants*, might save his Honour; and contradict his Book from very good, to stark naught, they must not deny, but that your *Majesty* may encrease your Honour by altering your Book from less good, to much better.

37. The other and the greatest objection, that howsoever your *Majesty* before your coming to the Crown, and in the beginning of your Reign, were indifferent, yet after the *Gunpowder Treason* you were so angered, and averted, as now you are resolved never to be friends. And therefore he is no good Subject, that will either himself be reconciled to the *Church of Rome*, or perswade any of your Subjects, thereto. It is true, I confess, your *Majesty* had great cause to be thoroughly angry, and so had all good men, whether *Catholics* or *Protestants*: but if your *Majesty* will harken to those, that work their own purposes, out of your anger, you shall be driven to live and die out of Charity; which although it be not so horrible to the body, yet is it more harmful to the Soul, than violent or sudden death. It is hard I confess for a private man to asswage his anger on the sudden, and there is as much difference betwixt the anger of a private man, and the indignation of a Prince, as betwixt a blast upon the River, which is soon down, and a storm upon the Sea, which having raised the billows to the height, is nourished by the motion thereof, and cannot settle again, in a long time. But

there is a time for all things; and seven years is a long time. When a man is in the midst of his anger, it please him not to be intreated by his neighbours, much less by his servants; but when a man hath children, and punished until he is weary, he will be content to hear his servant speak reason. And though he be not the wisest, yet he is the lovingest servant that will venture to speak to his Master in such a case. God himself is miserable, and it please him to be intreated by his Servants for his Enemies. I am perswaded there is no good Catholicke in the world, that can be your Majesties Enemy. And therefore I do allure my self, that God will be pleased with you to hear them speak, and not angry with me for moving you thereunto. And if your Majestie do but vouchsafe so much patience as to give equal hearing, I doubt not but you shall receive such satisfaction, as will give you great quiet, and contentment, and disquiet none of your Subjects, but those only, that do for their advantage misinform your Majestie, and mislead your people.

And if your Majestie have no such use of the Schism, as King Henry the 8. and Q. Elizabeth had, and that it doth neither increase your authority, nor wealth, nor your honour, but rather hinder them all, and deprive you of that blessing which otherwise you might expect from Christ, and his Church, from your Catholicke neighbour Princes, and Subjects, and from the Saints in heaven, in whose communion is the greatest comfort of every Christian, both in life and death, then whatsoever some grave Statesman may say to the contrary, I do verily believe they do

but speak for themselves; and that their is also reason  
thereof, that may concern your Majestie, to hinder  
you from admitting a toleration of Catholickes, and  
Protestant Religion; that those who cannot understand  
their understanding to think otherwise, may  
find the comfort they do with so great zeal paus'd,  
in the unity of the Catholick Church amongst whom  
I confess myself to be one; that would think any  
sete the happiest man in the world, if it might wa-  
ter stand that your Majestie were contented  
should be fewling me I wot not always.  
p 380 But talibough your Majestie had been  
and continuall, yet you are mortied in the same  
ship, and it is not possible to waile so great a grief  
against which you ride. And therefore although it doth  
not concern your Majestie in your own estate, yet if  
your Majestie and your Kingdome did so much  
as receyue any great benefit by the Catholick, it will be  
very hard for your Majestie to effect unity. But if  
upon due examination there be no such matter, then  
it is but the cry of the passengers, who, for want of  
experience, are afraid where there is no danger, and  
that can be no hindrance to any course your Majestie  
shall think to be best, for the attaining of the  
Haven.

For my own part, for the discharge of my  
duty, and conscience, I have considered of all their  
States, and can resolve my self, that I have no pre-  
judiced the state of any good Subject of yours, but  
mine own. His coming to the Catholick Church had  
it for your Majestie's sake, that hee might be  
in their company where allowed as very good  
men in the division of the Church when the Schism  
began, and therefore hee left them in reason of  
their state to maintain the doctrine of the division.

But

But I think there are very few in England, either Loris or other now posseſſed of Abbeys lands, which have not paid well for them, and might not as well posſeſſ them in the poſtivity of the Church, as in the Schism. And there was law Declaration made by the Pope to that purpose in Queen Maries dayes; so that there is now no need at all to preach agaинſt the merits of good works, nor the vertue of theſe aments, nor the Invocation of ſaints, or the deſtitute of that Popery, that built Charder, unleſſit be with help the Hughmors of France to pull them down.

But perhaps the *Commonwealthe* of England doth gain too much by the Schism, as they cannot abide to hear of unity. Indeed when the *Papuan Preacher* hath taſſled his Rock about him, and deforbed the *Upulch of Rome*, to be ſo ignorant, ſo diſtinguished, and ſo wicked as he hath made himſelf before the iſ, then to he wont to congratulaſe his poſtive received Audience, that they, by the means of ſuch good men as himſelf is, are delivered from the darknes, idolatry, and wickednes of Popery; and there is no man dare ſay a word, or once mutter to the contrary. But the People have heard theſe lies ſo long, as moſt of them begin to be weary, and the wiſeſt of them cannot but wonder, how the ſchismatic Preachers ſhould become more oldanned, and more honest, then all the reſt that lived in antient times, or that live ſtill in Catholic Countries, or then thoſe in England, whom theſe ones are wont to condemn for Papists. Nevertheless I confeſſ there be many honest men and womeſ among them, that being taſſled away with prejuſcē and pretext of ignorance, wode follow theſe teachers out of zeal and devotion to the truthe, as my ſelf did, untiſ I knew it was but counterfeſt. And theſe good

good People, if they might be so happy as to hear Catholicks answer for themselves, and tell them the truth, would be the most devout Catholicks of all other. But most of the People were never led by Sermons; if they were, the Catholick Church is both able, and willing to supply them far better than the Schism. But it was an opinion of wealth and liberty, which made them break at the first, and if they do duly consider of it, they are never the better for either of both, but much the worse.

41. For wealth the Puritan *usurp'd*, (that looks for the overthrow of Bishops, and Churches Cathedral) hopes to have his share in them, if they would fall once; and therefore he cannot chuse, but desire to increase the Schism, that he may gain by it; but the honest Protestant that can endure the State of the Church of England as it is, could be content it were, as it was, for he should receive more benefit by it every way.

The poor Gentleman and Yeoman, that are burdened with many Children, may remember that in Catholick times, the Church would have received and provided for many of their sons and daughters, so as themselves might have lived and died in the service of God without posterity, and have helped to maintain the rest of their Families, which was so great a benefit to the Commonwealth, both for the exoneration and provision thereof, as no human policie can procure the like. The Farmer and Husbandman, who labors hard, to discharge his payments, and hath little or nothing left at the years end to lay up for his Children, that increase and grow upon him, may remember that in Catholick times there were better penny-worths to be had, when as the Clergie had a great

great part of the land in their hands, who had no need to raise their rents themselves, and did what they might to make other Lords let at a reasonable rate, which was also an inestimable benefit to the *Commons*. So that whereas ignorant Men carried with Envy against the Clergy, are wont to object the multitude of them, and the greatness of their Provisions, they speak therein as much against themselves as is possible. For the greater the number is of such men as are *Mundo mortui*, the more in the exoneration of the *Commons*, and the more the lands are of, such as can have no propriety in them, the better is the provision of the *Commons*. For themselves can have no more but their food and regular apparel, all the rest either remains in the hands of the Tenants, or returns in Hospitality, and relief to their Neighbours, or is kept as in a living Exchequer, for the service of Prince and Country in time of necessity. So that the *Commons* do gain no wealth at all, but rather lose much by the *Schism*.

42. And as for liberty, they are indeed freed from the possibility of going to shrift, that is of confessing their Sins to God, in the Ear of a *Catholick Priest*, and receiving Comfort and Counsel against their Sins from God, by the Mouth of the same *Priest*, which duty is required of *Catholick People*, but only once in the Year, but performed by them with great Comfort and Edification every often; so that a Man may see, and wonder to see many hundreds at one Altar to Communicate every Sunday with great Devotion, and likely no day pass, but divers do confess, are absolved, and receive the blessed Sacrament.

The poor *Commons* of England, are freed from this Comfort; neither is it possible (unless their

*Ministers had the Seat of secrecy) for them to use it.* And what is the liberty that they have instead thereof? Surely the *Servants* have great liberty against their *Masters* by this means, the *Children* against their *Parents*, the *People* against their *Prelates*, the *Subjects* against their *King*, and all against the *Church of Christ*, that is against their own good, and the Common Salvation; for without the use of this *Sacrament*, neither can Inferiors be kept in awe, but by the *Gallows*, which will not save them from Hell; nor Superiors be ever told of their Errors, but by *Rebellion*, which will not bring them to Heaven. These and such like be the liberties, that both Prince and People do enjoy by the want of *Confession*, and of *Catbolick Religion*.

43. As for the Liberty of making Laws in Church-matters, the *Common Lawyer* may perhaps make an advantage of it, and therefore greatly stand upon it; but to the common People it is no Pleasure at all, but rather a great Burthen. For the great Multitude of *Statutes*, which have been made since the *Schism*, (which are five times more than ever they were before, since the name of *Parliament* was in *England*) hath caused also an infinite number of *Lawyers*, all which must live by the *Commons* and raise new Families, which cannot be done without the decay of the old. And if the *Civons* of the *Church* and the *Courts of Confession* were in request, the *Lawyers Market* would soon be Marred.

And therefore most of your *Lawyers* in this point are *Puritans*, and do still furnish the *Parliament* with grievances against the *Clergy*, as knowing very well, that their own glory came at the first from the *Court of fidel*, and therefore cannot stand with the Authority of the *Church*, which came at the first from

from the Court Christian. I speak not against the Antient Laws of England, which since King Ethelbert's time were all Catholick, nor against the honest Lawyers of England. I know many and honour all good Men among them, and do hope for better times by the learning, wisdom, and moderation of the chiefest. But I am verily perswaded that the Pretended Liberties of the Commons, to make Laws in matter of Religion, doth burthen the Commonwealth, and both prejudice your Majesty and pleasure none at all, but the Puritan and petty-fogging Lawyer, that would fain fetch the antiquity of his Common-Law from the Saxons, that were before King Ethelbert. So that whether we respect the spiritual Instruktion and Comfort, or the temporal Wealth and Liberty of the Commons of England, if the Puritan Preacher, and Puritan Lawyer, who both do seek the overthrow of the Church, and deceive and consume the People, would let them alone, there would quickly appear no reason of their State at all, why they should hate the Catholick Church, that is so comfortable, and beneficial unto them, or maintain the Schism, that with sugared Speeches, and counterfeit Faces doth so much abuse them.

44. I am therefore in very assured hope, that by my coming to the Catholick Church, besides the satisfying, and saving of my own Soul I shall do no ill Service to your Majesty, neither in respect of your self, nor your Children, nor in respect of your Lords, and Commons, and that there is no reason concerning the State in any of these, that is sufficient to dissuade Unity. There is only the \* Clergy left

\* The Protestant Clergy are now like to find this a true Prediction.

which if *Calvinism* may go on, and prevail as it doth) shall not in the next age be left to be satisfied.

And there is little reason, that any Man that loves the *Clergy*, should desire to satisfy such *Clergy-Men*, as do underhand favour *Calvinists*, and maintain such Points of Doctrine, as if your Majesties favour were not, would out of Hand overthrow the *Clergy*, and instead of them, set up a few *Stipendiary Preachers*.

45. There never was, is, or shall be any well settled State in the World, either Christian, or Heathen, but the *Clergy* or *Priesthood* was, is, and must be a principal part of the Government depending upon none but him only, whom they suppose to be their God. But where *Calvinism* prevails, three or four *Stipendiary Ministers*, that must Preach as it shall please Mr. *Mavor*, and his Brethren may serve for a whole City. And indeed if their opinions be true, it is but a folly for any State to maintain any more. For if God hath predestinated a certain number to be Saved, without any condition at all of their being in the visible *Church* by Faith, or their persevering therein by good works; If God hath reprobated the greatest part of the World, without any respect at all of their Infidelity, Heresie, or wicked Life; if the Faith of Christ be nothing else, but the assured Perswasion of a Mans own Predestination to glory by him; If the *Sacraments* of the *Church* be nothing but signs and badges of that Grace, which a Man hath before by the *Carnal Covenant* of his Parents Faith; If *Priesthood* can do nothing but Preach the Word (as they call it) which Lay-Men must judge of and may Preach too, if they will, where occasion serves;

If the study and knowledge of Antiquity, Universality, and Consent be not necessary, but every Man may expound Scripture, as his own Spirit shall move him ; If I say, these and such like opinions be as true, as they are among Calvinists in the World Common, and in England too much favoured and maintain'd, there will certainly appear no reason at all to your Parliament, whēnsoever you Majesty or your Successor shall please to ask them, why they should be at so great a charge as they are, to maintain so needless a Party as these Opinions do make the Clergy to be.

They can have a great many more *How right Sermons*, a great deal better cheap, *this pointis* and in the opinion of *Calvinism*, upon the the Clergy do no other Service. *Doctrine of* They that do in *England* favour *thesetimes*, and maintain those Opinions, and suppress and disgrace those that do confute them ; they, altho' themselves can be content to be *Lords*, and go in *Rockets*, are indeed the greatest Enemies of the Clergy. And it were no great matter for the Clergy, they might easily turn Lay, and live as well as they do for the most part. But it is a thing full of Compassion, and commiseration to see, that by these false and wicked Opinions, the Devil, the Father of these and all other Lies, doth daily take Possession of the Souls of your Subjects, both of *Clergy* and *Laity*.

These kind of Clergy-men I confess, I do not desire to satisfy any other way, than as I have always done, that is by the most friendly and plain Confutation of their Errors, to shew them the truth. As for other Clergy-Men that are conformable to the Religion Established by Law, as well for their

Doctrine, as for their Discipline, if they be good Scholars, and temperate Men, (as I know many of them are) they cannot but in their judgments approve the truth of *Catbolick Religion*, and if it were not for fear of loss, or disgrace to their Wives, and Children, they would be as glad as my self, that a more temperate Course might be held, and more Liberty afforded unto *Catbolicks*, and *Catbolick Religion in England*.

These Clergy-Men, I am, and ever shall be desirous to satisfy, not only in respect of themselves, but also in respect of their Wives and Children, whom I am so far from condemning and disliking, as that I do account my self one of them, and I desire nothing more in this World, than the toleration of *Catbolick Religion*, to live and dye among them. And therefore I have had so great Care in this point, as before I did submit my self to the *Catbolick Church*, I received assurance from some of the greatest, that if your *Majesty* would admit the antient subordination of the *Church of Canterbury* unto that *Mother Church* by whose Authority all other *Churches in England* at the first were, and still are subordinate unto *Canterbury*, and the free use of that *Sacrament*, for which especially all the *Churches in Christendom* were first founded; the Pope for his part would confirm the Interest of all those that have present Possession in any Ecclesiastical Living in *England*; And would also permit the free use of the *Common-Prayer-Book* in *English* for Morning and Evening-Prayer, with very little or no alteration. And for the Contentment and Security of your *Majesty*, he would give you not only any satisfaction, but all the honour, that with the unity of the *Church* and the safety of *Catbolick Religion* may be required;

red ; which seemed to me so reasonable, as being before satisfied of the Truth of *Catbolick Religion*, I could ask no more. So that I am verily periwaded, that by yielding to that Truth, which I could not deny, I have neither neglected my Duty, and Service to *your Majesty*, and your Children, nor my respect and honour to your *Lords and Commons*, nor my Love and Kindness to my honest Friends, and Brethren of the Clergy ; but rather that my Example and my Prayers shall do good unto all.

47. But that which I must trust to, when all the rest will fail me, is the Service of God, and saving of my Soul in the unity of that *Church*, which was founded by *Christ* himself, and shall continue until his coming again, wherein all the *Saints* of God have served him on Earth, and do enjoy him in Heaven, without which *Holy Catbolick Church*, there is no *Communion* of *Saints*, no *forgiveness* of *Sins*, no hope of *Resurrection* unto *Life everlasting*. I beseech *your Majesty* let not *Calvin's Ecclesia Prædestinorum* deceive you, it may serve a *Turk* as well as a *Christian*, it hath no *Faith* but *Opinion*, no hope but *Presumption*, no *Charity* but *Lust*, no *Faith* but a *Fancy*, no *God* but an *Idol*. For *Deus est omnibus Religionibus commune Nomen*. All Religions in the World begin their *Creed* with *I believe in God*. But *homini extra Ecclesiam, Religio sua est cultus phantasmatum suorum*; and *error suus est Deus suus*, as *S. Augustine affirmeth, Epist. 64.*

48. I have more things to write, but the haft of answering *you Majestys Commandment*, signified to me by *Sir Thomas Lake* his Letters, hath made me comitt many faults in writing this very suddenly, for which I crave Pardon, and cut off the rest.

But for my returning into England, I can answer no otherwise but thus, I have sent you my Soul to this *Treatise*, and if it may find Entertainment and Passage, my Body shall most gladly follow after. And if not, I pray God I send my Soul to Heaven, and my Body to the Grave, assoon as may be. In the mean time, I will rejoice in nothing but only in the Cross of Christ, which is the glory of your Crown. And therefore I will triumph therein, not as being gone from you to your adversary, but as being gone before you to your Mother, where I desire, and hope for ever to continue.

Your Majesties true Servant,  
and Beadsman.

## B. CARRIER.

Liege Decemb. 12.

Anno 1613.

*Multum incola fuit anima mea.*

*Cum his qui oderunt pacem ; eram pacificus,*

*Cum quebar illis, impugnabant me gratis.*

**FINIS.**

